PRINCETON THEOLOGICAL SEMINARY

2008-2009 Catalogue

VOLUME XXXII

PRINCETON
THEOLOGICAL SEMINARY

Princeton Theological Seminary Catalogue

This catalogue is an account of the academic year 2007–2008 and an announcement of the proposed program for the 2008–2009 academic year. The projected program for 2008–2009 is subject to change without notice and is in no way binding upon the Seminary. The Seminary has adopted significant changes to its curriculum for 2008–2009 and future years. Tuition and fees listed herein cover the 2008–2009 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs. The senior vice president of the Seminary (Administration Building, Business Office 609.497.7700) has been designated to handle inquiries and grievances under Title IX of the Education Amendments of 1972 and other federal nondiscrimination statutes.

ACCREDITATION

The Middle States Association
of Colleges and Schools
Commission on Higher Education
Philadelphia, PA 19104
215.662.5606
www.middlestates.org

The Association of Theological Schools
in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275-1103
412.788.6505
www.ats.edu

@ 2008 Princeton Theological Seminary. All rights reserved as to text, drawings, and photographs. Republication in whole or part is prohibited. Princeton Theological Seminary, the Princeton Seminary Catalogue, and the logos of Princeton Theological Seminary are all trademarks of Princeton Theological Seminary.

Excerpts from Hugh T. Kerr, ed. *Sons of the Prophets: Leaders in Protestantism from Princeton Seminary*, Copyright ©1963 by Princeton University Press, reprinted with permission.

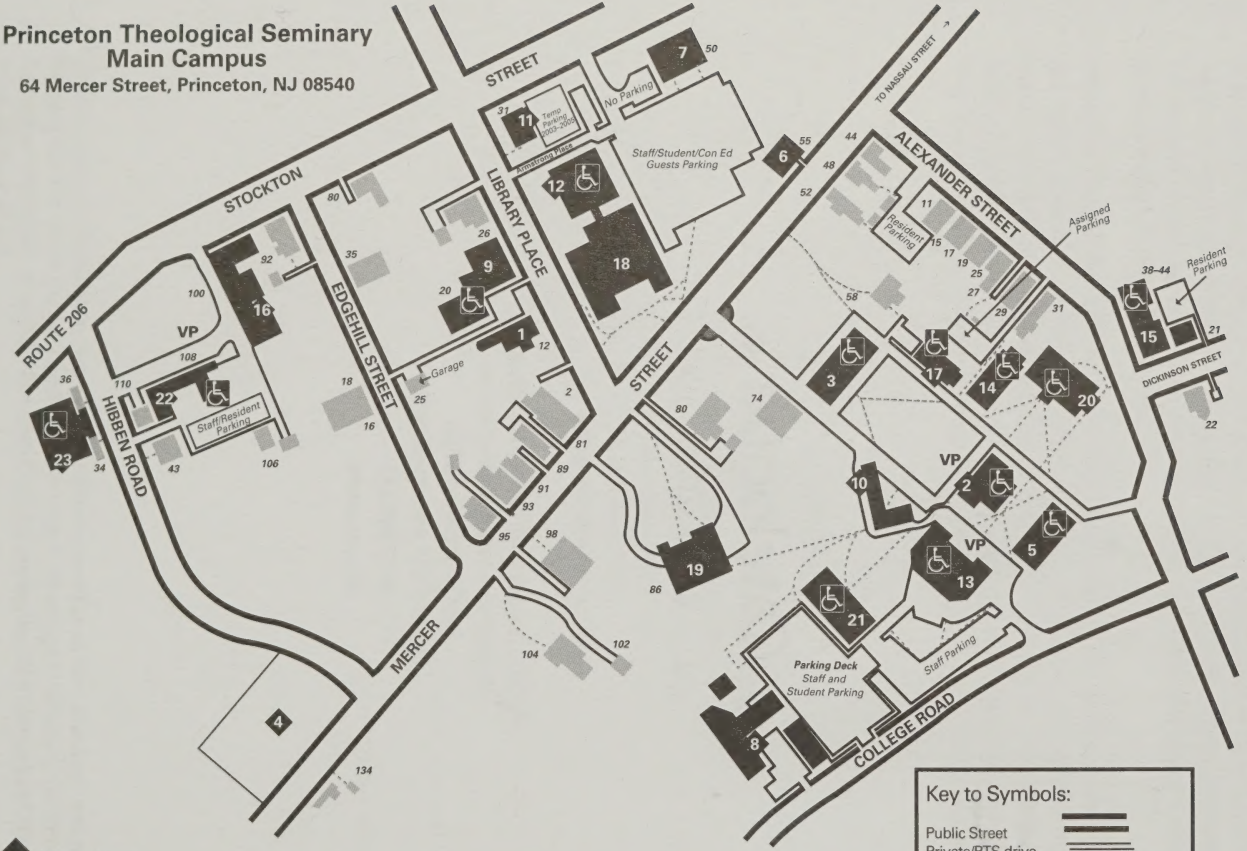
Published by the Office of Communications/Publications.

Catalogue

2008–2009

One Hundred and Ninety-Seventh Year
64 Mercer Street, Princeton, New Jersey 08540
609.921.8300
www.ptsem.edu

Princeton Theological Seminary
Main Campus
64 Mercer Street, Princeton, NJ 08540



Map Key:

Adams House—1
Administration Building—2
Alexander Hall—3
Athletic Field—4
Brown Hall—5
Carriage House—6
Center of Theological Inquiry—7
Erdman Hall/Center of Continuing Education—9
Hodge Hall—10
Lenox House—11
Luce Library—12
Mackay Campus Center—13
Miller Chapel—14
Payne Hall—15
Roberts Hall—16
Scheide Hall—17
Speer Library—18
Springdale—19
Stuart Hall—20
Templeton Hall—21
Tennent Hall—22
Whiteley Gymnasium—23

Key to Symbols:

Public Street
Private/PTS drive
Walkway
Visitor Parking — VP
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Whiteley Gymnasium and Payne Hall are not fully accessible.

Numbers in italics represent street numbers.

cat0809

Table of Contents

Main Campus Map 2

Academic Calendars 8
2008–2009 8
2009–2010 9

Communication with the Seminary 11

Visiting the Campus 13

Board of Trustees 14

Administration and Professional Staff 16
Officers Emeriti/ae 21

Faculty 23
Adjunct Faculty 26
Professors Emeriti/ae 28

Overview 30
Mission Statement 30
A Brief History 31
Worship Life 33

Master's-level Programs 35
Application 35
Advanced Standing 35
Mid-year Admissions 36
Admission Requirements for Master of Arts and Master of Divinity Programs 36
Master of Divinity Program 37
Master of Divinity/Master of Arts Dual-degree Program 41
Master of Arts Program 42
Master of Arts (Theological Studies) Program 43
Master of Theology Program 45

Doctor of Philosophy Program 48
Admission Requirements 48
Language Requirements 49
Ancient Languages 51
Application 51
Program of Study 53
Areas and Fields of Study 56
- AREA I: Biblical Studies 57
- AREA II: History and Ecumenics 61
- AREA III: Theology 64
- AREA IV: Religion and Society 65
- AREA V: Practical Theology 66

Additional Programs and Requirements 68
Joint M.Div. and M.S.W. Program in Ministry and Social Work 68
National Capital Semester for Seminarians 69
Presbyterian Exchange Program 70
International Exchange Programs 70
Special Students (non-degree) 70

Auditors 70
Unclassified Students 71
Visiting Scholars 71
Doctoral Research Scholars Program 72
International Students 72
Rules and Regulations 73

Other Educational Opportunities at the Seminary **75**
Erdman Center of Continuing Education 75
Certificate Programs 76
Hispanic/Latino(a) Leadership Program 76
Lodging, Facilities, Child Care, and Meals 76
Institute for Youth Ministry 77
Summer Language Program 78
Inter-institutional Arrangements 78
The Hispanic Theological Initiative 79
The Center of Theological Inquiry 79
Program for Asian American Theology and Ministry 80
The Office of Multicultural Relations 80

Courses of Study **81**
Biblical Studies 83
Old Testament 83
New Testament 90
Departmental Faculty 96
History 99
Church History 99
Sociology of Religion 108
Ecumenics 109
History of Religions 110
Departmental Faculty 111
Theology 113
Philosophy 113
Christian Ethics 114
Doctrinal Theology 118
Departmental Faculty 129
Practical Theology 131
Congregational Ministry 131
Education and Formation for Discipleship 132
Pastoral Care and Specialized Ministries 138
Speech Communication in Ministry 142
Preaching 145
Worship 147
Departmental Faculty 150
General Requirements and Electives 153
Field Education 153
Denominational History, Theology, and Polity 154
Ph.D. Seminars 156
Biblical Studies 156
History and Ecumenics 159
Theology and Ethics 160
Practical Theology 162

Field Education 166
Program 167
Placement Opportunities 168
Student Advisement System 168
Events 169

Program for African American Studies in Ministry 169

Women's Studies 170

Worship Studies 170

Mission, Ecumenics, and History of Religions (MEHR) 171

Religion and Society Program 172
Two Conceptual Foci 172
Faculty Research Areas 172
Interdisciplinary Ethos 172
Seminary and University Scholarship 173
U.S. and International Scholarship 173

The Tennent School of Christian Education 175

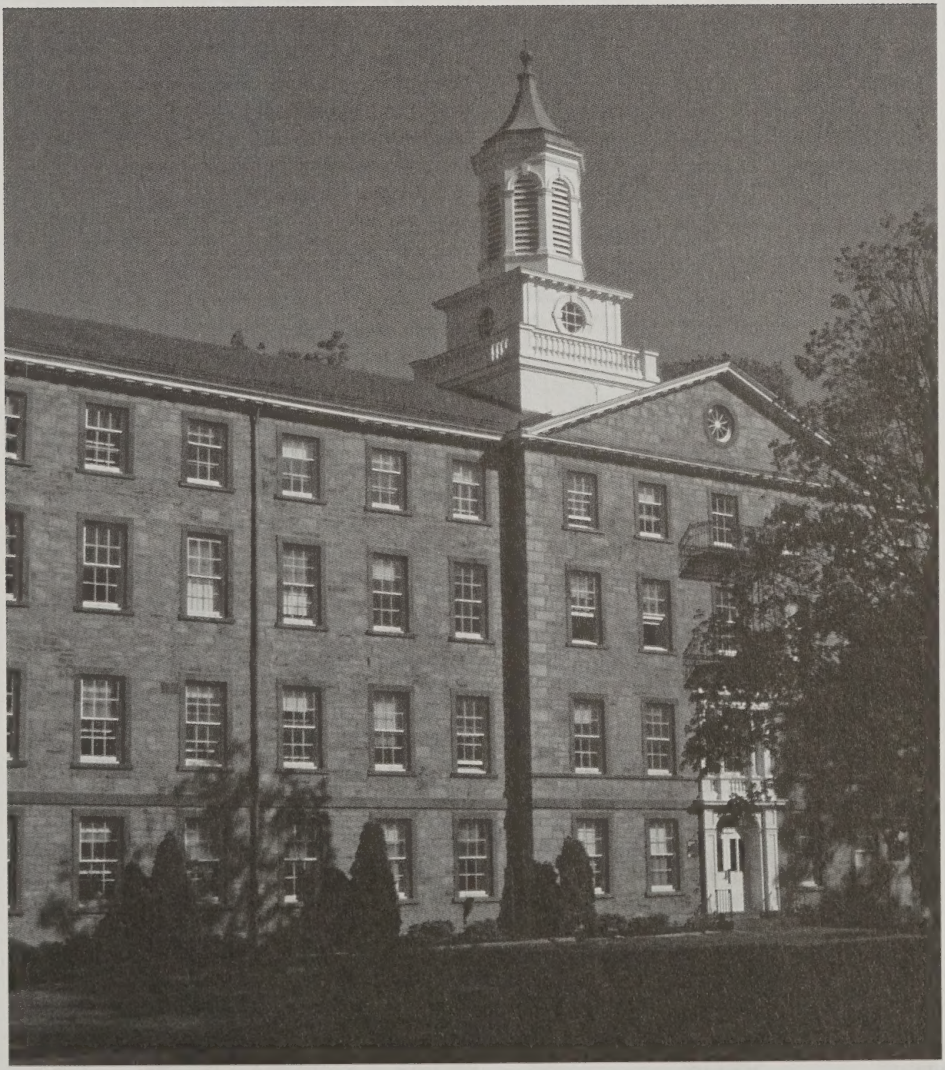
Seminary Resources 176
The Seminary Libraries 176
Support 177
Additional Facilities in Speer and Luce Libraries 177
The Media Lab in the Academic Services Center 178
The Educational Media Center 178
Computer Resource Centers 179
Theological Book Agency 179
Child Care 180
Placement Services 180
Master's-degree Candidates 180
Ph.D. Candidates 180
The Writing Center 181

Fees, Housing, and Meal Plans 182
Tuition and Fees for 2008–2009 182
Tuition 182
Current Annual Fees 183
Housing and Meal Plans 184
Security Deposits 185
Apartments 185
Meal Plans 186
Room and Board during Summer Session 187

Financing Your Seminary Education 188
Tuition Installment Plan (TIP) 188
Federal Aid 188
Self-support 189
Institutional Aid for M.Div., M.A., and Dual-degree Candidates 190
Presbyterian Church (USA) Denominational Aid 191
Th.M. Candidates 191
International Scholars 191
Ph.D. Candidates 191

Awards and Prizes 194
Prizes and Special Awards 194
Senior Class Fellowships 209
Summary of Students, 2007–2008 211
Degrees Conferred in 2008 212
Activities and Special Lectureships 2008–2009 213
Student Government 213
Koinonia 213
Special Lectureships 213
West Windsor Campus Map 216
INDEX 214
Opportunities to Support PTS back inside cover

cat0809



cat0809

Academic Calendars

2008–2009

Summer Session 2008

June 30–July 3		Presbyterian polity course
July 7	Monday	Summer Language Program begins
Aug. 22	Friday	Presbyterian ordination examinations
Aug. 23	Saturday	Presbyterian ordination examinations
Aug. 29	Friday	Summer Language Program ends

Fall Semester 2008–2009

Fall Long Term

Aug. 29	Friday, 4:30 p.m.	Deadline for fall registration, without penalty, for continuing students
Sept. 1	Monday	Labor Day, offices closed
Sept. 2	Tuesday	International Orientation Program begins
Sept. 7	Sunday, 6:00 p.m.	Faculty conference begins
Sept. 9	Tuesday, 5:00 p.m.	Faculty conference ends
Sept. 9	Tuesday	International Orientation Program ends
Sept. 9	Tuesday	Ph.D. Orientation begins
Sept. 10	Wednesday	Greek and Hebrew Placement Tests, 9:30–11:30 a.m. Master's Student Orientation begins
Sept. 15	Monday, 8:30 a.m.	Opening Communion Service
	10:00 a.m.	Classes begin
	8:00 p.m.	Opening Convocation
Sept. 19	Friday, 4:30 p.m.	Deadline for changing fall long term and short term courses without petition and drop/add fee
Sept. 26	Friday, 4:30 p.m.	End of drop/add period for all fall long term and short term courses Deadline for 80% refund
Oct. 3	Friday, 4:30 p.m.	Deadline for 50% refund
Oct. 20–24	Monday–Friday	Reading Week
Oct. 23–24	Thursday–Friday	Alumni/ae Reunion
Oct. 27	Monday, 8:30 a.m.	Classes resume
Nov. 26–30	Wednesday–Sunday	Thanksgiving recess
Dec. 1	Monday, 8:30 a.m.	Classes resume
Dec. 5	Friday	Classes end
Dec. 6–8	Saturday–Monday	Reading period
Dec. 8	Monday	Spring semester online registration opens
Dec. 9	Tuesday, 9:00 a.m.	Final examinations begin
Dec. 13	Saturday, 12:00 p.m.	All master's-degree papers due
	5:30 p.m.	End of long term; Christmas recess begins

Fall Short Term

Jan. 5	Monday	Classes begin
Jan. 16	Friday, 4:30 p.m.	Deadline for registration for spring semester, without penalty
Jan. 19	Monday	Martin Luther King Jr. Day, offices closed
Jan. 23	Friday, 4:30 p.m.	Classes end and inter-semester recess begins Ph.D. final papers due for fall semester
Jan 23	Friday	Presbyterian ordination examinations
Jan. 24	Saturday	Presbyterian ordination examinations

Spring Semester 2008–2009

Spring Long Term

Feb. 2	Monday, 8:30 a.m.	Classes begin
Feb. 6	Friday, 4:30 p.m.	Deadline for changing spring long term and short term courses, without petition, and drop/add fee
Feb. 6	Friday	Presbyterian Bible content examination
Feb. 13	Friday, 4:30 p.m.	End of drop/add period for all spring long term and short term courses Deadline for 80% refund
Feb. 27	Friday, 4:30 p.m.	Deadline for 50% refund
Mar.9–13	Monday–Friday	Reading Week
Mar. 16	Monday, 8:30 a.m.	Classes resume
Apr. 10	Friday	Good Friday, offices closed
Apr. 17	Friday	Classes end
Apr. 18–20	Saturday–Monday	Reading period
Apr. 21–25	Tuesday–Saturday	Final Examinations
Apr. 25	Saturday, 12:00 p.m. 5:30 p.m.	All master's-degree papers due End of long term
Apr. 26–28	Sunday–Tuesday	Inter-term break
Apr. 27–30	Monday–Thursday	Forum on Youth Ministry

Spring Short Term

Apr. 29	Wednesday	Classes begin
May 19	Tuesday, 4:30 p.m.	Classes end; Ph.D. final papers due for spring semester
May 22	Friday, 3:00 p.m.	Baccalaureate
May 23	Saturday, 9:00 a.m.	Commencement Awards Breakfast
May 23	Saturday, 4:00 p.m.	Commencement Exercises
May 25	Monday	Memorial Day observed, offices closed

2009–2010

Summer Session 2009

July 13	Monday	Summer Language Program begins
Aug. 21	Friday	Presbyterian ordination examinations
Aug. 22	Saturday	Presbyterian ordination examinations
Sept. 4	Friday	Summer Language Program ends
Sept. 7	Monday	Labor Day, offices closed

Fall Semester 2009–2010

Fall Long Term

Sept. 13–15	Sunday–Tuesday	Faculty conference
Sept. 21	Monday	Fall classes begin
Oct. 26–30	Monday–Friday	Reading Week
Oct. 26–30	Monday–Friday	Alumni/ae Reunion Week
Nov. 2	Monday, 8:30 a.m.	Classes resume
Nov. 25–27	Wednesday–Friday	Thanksgiving recess
Nov. 30	Monday, 8:30 a.m.	Classes resume
Dec. 11	Friday, 5:30 p.m.	Fall long term classes end
Dec. 12–19	Saturday–Saturday	Reading Days and Exams
Dec. 19	Saturday, 12:00 p.m. 5:30 p.m.	All master's-degree papers due End of long term; Christmas recess begins

Fall Short Term

Jan. 4	Monday	Classes begin
Jan. 22	Friday, 5:30 p.m.	Classes end and inter-semester recess begins Ph.D. final papers due for fall semester
Jan. 22	Friday	Presbyterian ordination examinations
Jan. 23	Saturday	Presbyterian ordination examinations

Spring Semester 2009–2010

Spring Long Term

Feb. 1	Monday, 8:30 a.m.	Classes begin
Feb. 5	Friday	Presbyterian Bible Content examination
Mar. 8–12	Monday–Friday	Reading week
Mar. 15	Monday, 8:30 a.m.	Classes resume
Apr. 16	Friday, 5:30 p.m.	Classes end
Apr. 17–24	Saturday–Saturday	Reading Days/Final Examinations
Apr. 24	Saturday, 12:00 p.m. 5:30 p.m.	All master's-degree papers due End of long term; Inter-term break begins
Apr. 25–27	Saturday–Tuesday	Inter-term break

Spring Short Term

Apr. 28	Wednesday	Classes begin
May 18	Tuesday, 5:30 p.m.	Classes end; Ph.D. final spring semester papers due
May 21	Friday, 3:00 p.m.	Baccalaureate
May 22	Saturday, 9:00 a.m.	Commencement Awards Breakfast
May 22	Saturday, 4:00 p.m.	Commencement Exercises

Communication with the Seminary

Mailing Address:
Princeton Theological Seminary
P.O. Box 821 OR 64 Mercer St.
Princeton, New Jersey 08542-0803
Telephone Numbers: 609.921.8300
800.622.6767
Fax: 609.924.2973
Web Site: www.ptsem.edu

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

General Matters and Trustee Affairs:
President 609.497.7800; president@ptsem.edu

Faculty Personnel:
Dean of Academic Affairs 609.497.7815; Fax: 609.497.7819;
academic.dean@ptsem.edu

Admission to Ph.D. Program:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Admission to Master's-level Programs:
Director of Admissions and Financial Aid 609.497.7805; Fax: 609.497.7870;
admissions@ptsem.edu

Continuing Education Programs:
Continuing Education 609.497.7990; Fax: 609.497.0709; coned@ptsem.edu

Grants, Loans, and Student Employment:
Director of Admissions and Financial Aid 609.497.7805; Fax: 609.497.7870;
fin-aid@ptsem.edu

Transcripts:
Registrar 609.497.7820; Fax: 609.497.0741; registrar@ptsem.edu

Business Affairs and Payment of Bills:
Vice President for Business Affairs 609.497.7705; Fax: 609.497.7709;
business.office@ptsem.edu

Field Education Positions:
Director of Field Education 609.497.7970; field-ed@ptsem.edu

Student Housing:
Director of Housing and Auxiliary Services 609.497.7730; Fax: 609.497.7723; housing@ptsem.edu

Capital Funds, Gifts, and Bequests:
Vice President for Seminary Relations 609.497.7750; seminary.relations@ptsem.edu

Alumni/ae Services:
Director of Alumni/ae Relations 609.497.7756; alumni@ptsem.edu

Multicultural Relations:
Director of Multicultural Relations 609.688.1943; multicultural@ptsem.edu

Placement Services Master's-degree Candidates:
Director of Student Relations and Senior Placement 609.497.7882; student.relations@ptsem.edu

Placement Services Ph.D. Candidates:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Public Relations:
Director of Communications/Publications 609.497.7760; comm-pub@ptsem.edu

Visits to the Campus
By prospective Master's-degree Candidates:
Associate Director of Admissions 609.497.6805; Fax: 609.497.7870; admissions@ptsem.edu

Visits to the Campus
By prospective Ph.D. Candidates:
Director of Ph.D. Studies 609.497.7818; Fax: 609.497.7819; phd@ptsem.edu

Seminary offices are open from 8:30 a.m. until 12:30 p.m. and 1:30 p.m. until 4:30 p.m., Monday through Friday except during summer months when offices close at 1:00 p.m. on Friday.

Visiting the Campus

Vocational exploration events occur throughout the year. There are five Princeton Seminars as well as the L.I.V.E. Symposium. These multi-day events provide Master of Divinity and/or Master of Arts prospective students the occasion to visit the campus for theological exploration and vocational discernment. For more information on Princeton Seminars, please contact the Office of Admissions and Financial Aid at 1.800.622.6767, extension 7805, email admissions@ptsem.edu, or visit our web site at www.ptsem.edu. To learn more about the L.I.V.E. Symposium, please contact the Office of Multicultural Relations at 1.800.622.6767, extension 1941 or email multicultural@ptsem.edu.

Prospective Ph.D. students are welcome to visit during the periods October to mid-December and late March to mid-May. Arrangements should be made in advance through the Office of Ph.D. Studies to facilitate appointments with appropriate faculty members.

Nancy Lammers Gross
Dean of Student LIfe

Board of Trustees

Officers

Mary Lee Fitzgerald, Ed.D., *Chair*
George B. Wirth, D.Min., D.D.(Hon.), *Vice Chair*
Kari Turner McClellan, D.Min., *Secretary*

Trustees Emeriti/ae

Clarence B. Ammons, B.D., D.D.(Hon.), Greenwood Village, Colorado
Stewart B. Clifford, M.B.A., New York, New York
Peter E. B. Erdman, B.S., Skillman, New Jersey
Rosemary Hall Evans, Sugar Hill, New Hampshire
Sarah Belk Gambrell, B.A., L.H.D.(Hon.), Charlotte, North Carolina
David H. Hughes, M.B.A., Mission Hills, Kansas
F. Martin Johnson, M.B.A., Grand Haven, Michigan
Johannes R. Krahmer, J.D., Wilmington, Delaware
Young Pai, Ed.D., Overland Park, Kansas
Earl F. Palmer, B.D., Seattle, Washington
William H. Scheide, M.A., Mus.D.(Hon.), HH.D.(Hon.), Princeton, New Jersey
Arthur F. Sueltz, M.Div., Coronado, California
Samuel G. Warr, M.Div., D.D.(Hon.), Lakeland, Florida
David B. Watermulder, Th.M., D.D.(Hon.), LL.D.(Hon.), L.H.D.(Hon.), Gladwyne, Pennsylvania
Jane C. Wright, M.S.S., Berwyn, Pennsylvania
Ralph M. Wyman, B.S., Greenwich, Connecticut

Members

Class of 2009

Fred R. Anderson, D.Min., New York, New York
Robert W. Bohl, Ph.D., Naples, Florida
Michael G. Fisch, M.B.A., New York, New York
John T. Galloway Jr., B.D., D.D.(Hon.), L.H.D.(Hon.) Villanova, Pennsylvania
Francisco O. Garcia-Treto, Ph.D., San Antonio, Texas
Nancy Oliver Gray, M.Ed., L.H.D.(Hon.), Roanoke, Virginia
Heather Sturt Haaga, B.A., La Cañada, California
Craig A. Huff, M.B.A., New York, New York
Hon. Justin M. Johnson, J.D., Pittsburgh, Pennsylvania
Thomas R. Johnson, J.D., Pittsburgh, Pennsylvania
Max E. Reddick, M.Div., Knoxville, Tennessee
Paul E. Vawter Jr., M.B.A., Princeton, New Jersey
George B. Wirth, D.Min., D.D.(Hon.), Atlanta, Georgia

cat0809

Class of 2010

William L. Bowers, D.Min., Celebration, Florida
Leslie W. Braksick, Ph.D., Sewickley Heights, Pennsylvania
Amy Woods Brinkley, B.A., Charlotte, North Carolina
Gary O. Dennis, D.Min., LaCañada, California
Joan I. Gotwals, Ph.D., Elkins Park, Pennsylvania
C. Thomas Hilton, D.Min., Atlantic Beach, Florida
James H. Logan Jr., D.Min., Charlotte, North Carolina
Kari Turner McClellan, D.Min., Levittown, Pennsylvania
Thomas J. Rosser, J.D., Oxford, Mississippi
Virginia J. Thornburgh, M.A., M.Ed., L.H.D.(Hon.), LL.D.(Hon.), D.P.S.(Hon.), Washington, D.C.

Class of 2011

Robert M. Adams, Ph.D., Oxford, United Kingdom
M. Craig Barnes, Ph.D., Pittsburgh, Pennsylvania
Martha Z. Carter, M.S.S.W., Jefferson, Maine
Warren D. Chinn, B.E.E., Hillsborough, California
John H. Donelik, M.B.A., Middletown, New Jersey
Mary Lee Fitzgerald, Ed.D., Montrose, Pennsylvania
Todd B. Jones, M.Div., D.D.(Hon.), Nashville, Tennessee
David M. Mace, LL.B., Darien, Connecticut
Deborah A. McKinley, M.Div., Philadelphia, Pennsylvania
Neal D. Presa, M.Div., Th.M., M.Phil., Middlesex, New Jersey
William P. Robinson, Ph.D., Spokane, Washington

Administration and Professional Staff

Iain Richard Torrance, D.Phil.
President

Kathy Hartman Matakas
Assistant for Trustees and Administrative Matters

Donna Johnson Potts
Assistant to the President

Darrell Likens Guder, Ph.D.
Dean of Academic Affairs

Katharine Doob Sakenfeld, Ph.D.
Director of Ph.D. Studies

Elizabeth Angelucci
Assistant for Academic Affairs

Deborah Kerr Davis, M.Div.
Director of Field Education

Lori Ann Neff, M.Div.
Associate Director of Field Education

Chester Polk Jr., D.Min.
Associate Director of Field Education

Sang Hyun Lee, Ph.D.
Director of the Asian American Program

Yolanda Pierce, Ph.D.
Liaison with the Princeton University Center for African American Studies

David Henry Wall, M.A.
Registrar

Brenda D. Williams, B.S.
Assistant Registrar

Rosemary Catalano Mitchell, CFRE, M.Div.
Vice President for Seminary Relations

cat0809

Steven Jackson Hamilton, D.Min.
Director of Alumni/ae Relations

William H. Shurley, M.Div.
Assistant Director of Alumni/ae Relations and Special Events

John S. McAnlis, M.Div., M.B.A.
Director of Planned Giving

Barbara Ann Chaapel, M.Div.
Director of Communications/Publications

Claire A. Noon
Director of Development

Caryl E. Chambers, MPA
Foundation Relations/Grant Writer

Kathleen Whalen, B.F.A.
Senior Graphic Designer

Lorelei L. Zupp
Development Operations Manager

John Ward Gilmore, J.D., M.Div.
Senior Vice President and Chief Operating Officer, and Treasurer

Barry Lee Gruver, B.S.
Controller and Secretary of the Seminary

James Fulton Morgan, B.B.A.
Assistant Controller

Elise Cheng, B.Comm.
Senior Accountant

Theresa Rita Williams
Bursar

Sandra Jane Maley
Director of Human Resources

German Martinez Jr.
Director of Facilities and Construction

cat0809

Stephen Cardone, M.A.
Director of Housing and Auxiliary Services

Sharon Dian Wisdom, B.S.
Childcare Director, Carol Gray Dupree Center for Children

Judith Wyckoff Heagstedt, M.B.A.
Vice President for Investment Management and Chief Investment Officer

Corey Patrick Galstan, B.S., CFA
Investment Analyst

Brenda Gale Lucadano, B.S.
Investment Specialist

Adrian Backus, J.D., M.Div.
Vice President for Information Technology

William Robert French Jr.
Director of Telecommunications, Network, and Support Services

Joicy Becker-Richards, M.Div.
Director of Educational Media

Earl F. Kimble, B.S.
Webmaster

Suzanne Lu, M.A., Ph.D.
Database Administrator

Bobby Marshall, A.A.S.
Audio/Video Engineer

Nina Faith Rogers, B.A.
Web Developer

Scott M. Saletta, J.D.
PC Programmer

Nancy Lammers Gross, Ph.D.
Dean of Student Life

Matthew Richard Spina, A.B.
Director of Admissions and Financial Aid

Carolyn Browning Helsel, M.Div.
Associate Director of Admissions

Michael David Livio, M.Ed.
Associate Director of Financial Aid

Janice Smith Ammon, M.Div.
Bryant M. Kirkland Minister of the Chapel

Martin T. Tel, D.M.A.
C.F. Seabrook Director of Music

Nancy Schongalla-Bowman, M.A., M.Div.
Director of Student Counseling

Victor Aloyo Jr., M.Div.
Director of Multicultural Relations

Catherine Cook Davis, D.Min.
Director of Student Relations and Senior Placement

John Graeme Flett, Ph.D.
Interim Director of Professional Studies

Chi Yi Chen
Choral Associate

Stephen Dominic Crocco, M.L.S., Ph.D.
James Lenox Librarian

Julie Eng Dawson, M.L.S.
Associate Librarian

Clifford Blake Anderson, Ph.D.
Curator of Special Collections

Donald McKinley Vorp, M.Div.
Collection Development Librarian

Katherine Anel Skrebutenas, M.L.S.
Reference Librarian

Sarita Dawson Ravinder, Th.M., M.L.S.
Christian Education Librarian

Christine Schwartz, M.Div., M.L.S.
Head Cataloger

Hyo Eun Ko, M.Div., M.L.S.
Catalog Librarian

Kenneth Woodrow Henke, M.A.
Reference Archivist

Sarah A. Malone, M.S.L.S.
Manuscript Librarian

Charles F. Kalmbach, J.D., Ph.D.
Director of Continuing Education and Vice President for Strategy

Raymond E. Bonwell, M.Div.
Director of Programs, Center of Continuing Education

Amy Ehlin, B.S.
Conference Coordinator, Center of Continuing Education

Sharon E. Huber
Operations Coordinator, Center of Continuing Education

John Randall Nichols, Ph.D.
Director of the D.Min. Program

Dayle Gillespie Rounds, Th.M.
Director of Education and Communication, Institute for Youth Ministry

Amy Scott Vaughn, M.Div.
Director of Leadership Development, Institute for Youth Ministry

Patricia Ann Heran
Assistant for Institute for Youth Ministry

Gabriel A. Salguero, M.Div.
Director of the Hispanic Leadership Program

Joanne Rodriguez, M.Div.
Director of the Hispanic Theological Initiative

Angela M. Schoepf
Assistant Director of the Hispanic Theological Initiative

Officers Emeriti/ae

Thomas William Gillespie, Ph.D., D.D.(Hon.), Th.D.(Hon.), D.Th.(Hon.), D.Phil.(Hon.), L.H.D.(Hon.)
President Emeritus

James Franklin Armstrong, Ph.D.
Dean of Academic Affairs Emeritus and James Lenox Librarian Emeritus

Frederick Walter Cassell, D.Min.
Vice President for Seminary Relations Emeritus

Jack Cooper, Ph.D.
Director of Continuing Education Emeritus

Virginia J. Damon
Assistant Director of Speech Emerita

Eugene Paul Degitz, Th.M.
Vice President for Seminary Relations Emeritus

Dean Edwin Foose, D.Min.
Director of Alumni/ae Relations and Placement Emeritus

Harry Austin Freebairn, D.Min.
Director of Field Education Emeritus

Freda Ann Gardner, M.R.E., D.D.(Hon.)
Director of the School of Christian Education Emerita

Richard Lynn Gronhovd, M.Div.
Director of Church Relations and Alumni/ae Giving Emeritus

William Owen Harris, Th.M., M.L.S.
Librarian for Archives and Special Collections Emeritus

Chase Sanborn Hunt, M.Div.
Director of Planned Giving Emeritus

James Sheppard Irvine, M.L.S., Ph.D.
Associate Seminary Librarian, Head of Technical Services Emeritus

Donna Ruth Kline
Vice President for Administration Emerita

Sharon Kozlowski, B.S.
Assistant Registrar Emerita

Judith Davis Lang, A.B.
Registrar Emerita

Frederick Ferdinand Lansill, A.B.
Vice President for Financial Affairs and Treasurer Emeritus

Conrad Harry Massa, Ph.D., H.D.(Hon.)
Dean of Academic Affairs Emeritus

Stanley McKaig
Superintendent of Grounds and Buildings Emeritus

Dan King McKeon, M.Div., M.L.S.
Catalog Librarian Emeritus

Ellen Lundvall Myers, B.A.
Assistant for Academic Affairs Emerita

Carolyn Durham Nicholson, M.Div.
Dean of Student Affairs Emerita

Sarah Martha Parker, Th.M.
Manager of the Theological Book Agency Emerita

David Norman Poinsett, M.A.
Director of Facilities Emeritus

Mary Grace Royal, M.A.
Community Programs Coordinator, Center of Continuing Education Emerita

Joyce Cummings Tucker, M.Div., D.D.(Hon.)
Dean of Continuing Education Emerita

Robert Elwood Sanders, M.Div.
Pastor to the Seminary Emeritus

Kathleen Vogen
Assistant for Christian Education Emerita

Wayne Rodney Whitelock, Ed.D.
Director of Educational Communications and Technology Emeritus

Faculty

Iain Richard Torrance, D.Phil., D.D. (Hon.), D.Theol.(Hon.), L.H.D.(Hon.) CorrFRSE
President and Professor of Patristics

Darrell Likens Guder, Ph.D., D.D.(Hon.)
Dean of Academic Affairs and Henry Winters Luce Professor of Missional and Ecumenical Theology

Charles Louis Bartow, Ph.D.
Carl and Helen Egner Professor of Speech Communication in Ministry

Carl Clifton Black II, Ph.D.
Otto A. Piper Professor of Biblical Theology

Donald Eric Capps, Ph.D., S.T.D.(Hon.)
William Harte Felmeth Professor of Pastoral Theology

James Hamilton Charlesworth, Ph.D., L.H.D.(Hon.)
George L. Collord Professor of New Testament Language and Literature

Stephen Dominic Crocco, Ph.D.
James Lenox Librarian

Robert Craig Dykstra, Ph.D.
Professor of Pastoral Theology

Abigail Rian Evans, Ph.D., L.H.D.(Hon.)
Charlotte W. Newcombe Professor of Practical Theology

Richard Kimball Fenn, Ph.D.
Maxwell M. Upson Professor of Christianity and Society

Beverly Roberts Gaventa, Ph.D., D.D.(Hon.)
Helen H.P. Manson Professor of New Testament Literature and Exegesis

Lawrence Gordon Graham, Ph.D., FRSE
Henry Luce III Professor of Philosophy and the Arts

Geddes Whitney Hanson, Ph.D.
Charlotte W. Newcombe Professor of Congregational Ministry

Deborah van Deusen Hunsinger, Ph.D.
Professor of Pastoral Theology

George Hunsinger, Ph.D.
Hazel Thompson McCord Professor of Systematic Theology

James Franklin Kay, Ph.D.
Joe R. Engle Professor of Homiletics and Liturgics, and Director of the Joe R. Engle Institute of Preaching

Sang Hyun Lee, Ph.D., L.H.D.(Hon.), D.D.(Hon.)
Kyung-Chik Han Professor of Systematic Theology, and Director of the Asian American Program

Bruce Lindley McCormack, Ph.D., Dr.theol.h.c.
Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology

Elsie Anne McKee, Ph.D.
Archibald Alexander Professor of Reformation Studies and the History of Worship

Kathleen Elizabeth McVey, Ph.D.
Joseph Ross Stevenson Professor of Church History

Daniel Leo Migliore, Ph.D., L.H.D.(Hon.)
Charles Hodge Professor of Systematic Theology

James Howell Moorhead, Ph.D.
Mary McIntosh Bridge Professor of American Church History

Dennis Thorald Olson, Ph.D.
Charles T. Haley Professor of Old Testament Theology

Richard Robert Osmer, Ph.D.
Thomas W. Synnott Professor of Christian Education

Paul Edward Rorem, Ph.D.
Benjamin B. Warfield Professor of Medieval Church History

Katharine Doob Sakenfeld, Ph.D., S.T.D.(Hon.)
William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies

Choon-Leong Seow, Ph.D.
Henry Snyder Gehman Professor of Old Testament Language and Literature

Mark Lewis Taylor, Ph.D.
Maxwell M. Upson Professor of Theology and Culture

Jacobus Wentzel Vrede van Huyssteen, D.Th.
James I. McCord Professor of Theology and Science

Kenneth Glenn Appold, Ph.D., Dr.theol.habil.
James Hastings Nichols Associate Professor of Reformation History

cat0809

John Rennell Bowlin, Ph.D.
Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life

Sally Ann Brown, Ph.D.
Elizabeth M. Engle Associate Professor of Preaching and Worship

Ellen Tabitha Charry, Ph.D.
Margaret W. Harmon Associate Professor of Systematic Theology

Kenda Creasy Dean, Ph.D.
Associate Professor of Youth, Church, and Culture

James Clifford Deming, Ph.D.
Associate Professor of Modern European Church History

Frederick William Dobbs-Allsopp, Ph.D.
Associate Professor of Old Testament

Nancy Janine Duff, Ph.D.
Stephen Colwell Associate Professor of Christian Ethics

Nancy Lammers Gross, Ph.D.
Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry, and Dean of Student Life

William Stacy Johnson, Ph.D., J.D.
Arthur M. Adams Associate Professor of Systematic Theology

Jacqueline Evangeline Lapsley, Ph.D.
Associate Professor of Old Testament

Cleophus James LaRue Jr., Ph.D., D.D.(Hon.)
Francis Landey Patton Associate Professor of Homiletics

Yolanda Pierce, Ph.D.
Elmer G. Homrighausen Associate Professor of African American Religion and Literature, and Liaison with the Princeton University Center for African American Studies

Richard Fox Young, Ph.D.
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

---

Michael Allen Brothers, Ph.D.
Assistant Professor of Speech Communication in Ministry

Jeremy Michael Hutton, Ph.D.
Assistant Professor of Old Testament

Bo Karen Lee, Ph.D.
Assistant Professor of Spirituality and Historical Theology

Eunny Patricia Lee, Ph.D.
Assistant Professor of Old Testament

Gordon Stanley Mikoski, Ph.D.
Assistant Professor of Christian Education

George Lewis Parsenios, Ph.D.
Assistant Professor of New Testament

Luke A. Powery, Th.D.
Perry and Georgia Engle Assistant Professor of Homiletics

Martin T. Tel, D.M.A.
C.F. Seabrook Director of Music

Shane Alan Berg, M.Div.
Instructor in New Testament

John Randall Nichols, Ph.D.
Director of the D.Min. Program, and Lecturer in Theology and Communication

---

Henry Robert Lanchester, M.A.
Assistant in Speech

Adjunct Faculty

Christian D. Andrews, Th.M.
Mission, Ecumenics, and History of Religions

Celia M. Chazelle, Ph.D.
Church History

Alfred T. Day III, M.Div.
Denominational Polity, and Worship

David H. DeRemer, D.Min.
Denominational Polity

H. Dana Fearon III, D.Min.
Practical Theology, and Denominational Polity

John G. Flett, Ph.D.
Mission, Ecumenics, and History of Religions

William C. Gaventa Jr., M.Div.
Pastoral Care

Timothy C. Geoffrion, Ph.D.
Education and Formation

Angela Dienhart Hancock, M.Div.
Practical Theology

George Hancock-Stefan, Ph.D.
Denominational Polity

Herbert P. Huffmon, Ph.D.
Old Testament

Patrick Johnson, M.Div.
Speech Communication in Ministry

Joseph Kickasola, Ph.D.
Theology

Inn Sook Lee, Ed.D.
Education and Formation

Bruce D. Main, D.Min.
Education and Formation

Rebekah Massengill, Ph.D.
Practical Theology

Jill L. McNish, Ph.D.
Practical Theology

Donn Mitchell, M.A.
Theology and Christian Ethics

James Moore, M.A.
Philosophy

Beate Pongratz-Leisten, Ph.D.
Biblical Studies

Karina Ramins, M.Div., S.T.M., M.Phil.
Worship

Richard A. Ray, Ph.D.
Theology

Angela H. Reed, M.Div.
Education and Formation

Norbert A. Wetzel, Th.D.
Pastoral Care

Alison Irene Young, B.A.
Education and Formation

Professors Emeriti/ae

Thomas William Gillespie, Ph.D., D.D.(Hon.), Th.D.(Hon.), D.Th.(Hon.), D.Phil.(Hon.), L.H.D.(Hon.)
President and Professor of New Testament Emeritus

Diogenes Allen, Ph.D.
Stuart Professor of Philosophy Emeritus

James Franklin Armstrong, Ph.D.
Helena Professor of Old Testament Language and Exegesis Emeritus and Dean of Academic Affairs Emeritus

Richard Stoll Armstrong, D.Min.
Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism Emeritus

William Brower, M.A.
Associate Professor of Speech and Communication Emeritus

Jane Dempsey Douglass, Ph.D., L.H.D.(Hon.), D.D.(Hon.), D.Theol.(Hon.)
Hazel Thompson McCord Professor of Historical Theology Emerita

Elizabeth Gordon Edwards, Th.D.
Assistant Professor of New Testament Emerita

Karlfried Froehlich, Dr.Theol.
Benjamin B. Warfield Professor of Ecclesiastical History Emeritus

Freda Ann Gardner, M.R.E., D.D.(Hon.)
Thomas W. Synnott Professor of Christian Education Emerita and Director of the School of Christian Education Emerita

Scott Hampton Hendrix, Dr.Theol.
James Hastings Nichols Professor of Reformation History and Doctrine Emeritus

cat0809

James Norvell Lapsley Jr., Ph.D.
Carl and Helen Egner Professor of Pastoral Theology Emeritus

Conrad Harry Massa, Ph.D., H.D.(Hon.)
Charlotte W. Newcombe Professor of Practical Theology Emeritus and Dean of Academic Affairs Emeritus

Paul William Meyer, Th.D.
Helen H.P. Manson Professor of New Testament Literature and Exegesis Emeritus

Patrick Dwight Miller, Ph.D., Dr.Theol.(Hon.)
Charles T. Haley Professor of Old Testament Theology Emeritus

Samuel Hugh Moffett, Ph.D., Litt.D.(Hon.), D.D.(Hon.)
Henry Winters Luce Professor of Ecumenics and Mission Emeritus

Peter Junior Paris, Ph.D., D.D.(Hon.)
Elmer G. Homrighausen Professor of Christian Social Ethics Emeritus

Luis Rivera-Pagán, Ph.D.
Henry Winters Luce Professor of Ecumenics and Mission Emeritus

Jimmy Jack McBee Roberts, Ph.D.
William Henry Green Professor of Old Testament Literature Emeritus

Charles Anthony Ryerson III, Ph.D.
Elmer K. and Ethel R. Timby Professor of the History of Religions Emeritus

Max Lynn Stackhouse, Ph.D.
Rimmer and Ruth de Vries Professor of Reformed Theology and Public Life Emeritus

John William Stewart, Ph.D., D.D.(Hon.)
Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism Emeritus

Cullen IK Story, Ph.D.
Associate Professor of New Testament Emeritus

Charles Converse West, Ph.D.
Stephen Colwell Professor of Christian Ethics Emeritus

Edward David Willis, Th.D.
Charles Hodge Professor of Systematic Theology Emeritus

Overview

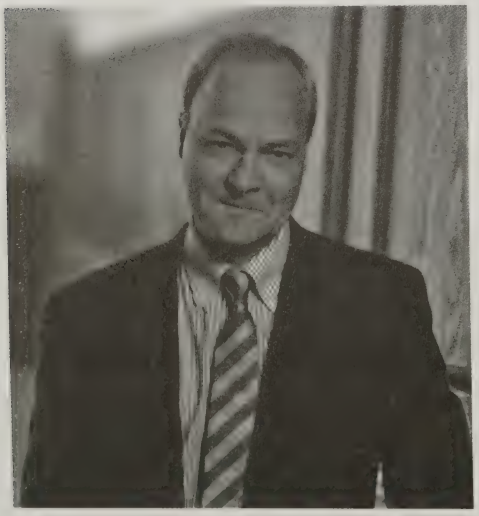
Mission Statement

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.



Iain R. Torrance
President and Professor of Patristics

A Brief History

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as president of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1950) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie (1983–2004), a pastor-scholar, gave leadership to the Presbyterian Church (USA) nationally through its Committee on Theological Education. He made faculty development and increasing the diversity of the

cat0809

seminary community priorities, added significantly to the number of endowed chairs, effected a partnership between the Seminary and the Center of Theological Inquiry in Princeton, led in a major building program of renovations and new construction, and oversaw the founding of major new Seminary programs, including the Institute for Youth Ministry, the Center for Barth Studies, the Abraham Kuyper Center for Public Theology, and the Joe R. Engle Institute of Preaching.

Iain R. Torrance became the Seminary's sixth president in 2004. A native of Scotland, he initially served as minister of the parish of Northmavine in the Shetland Islands, two hundred miles north of Scotland. His pastoral experience included service as a chaplain in Scotland to Britain's armed forces and as a chaplain-in-ordinary to HM the Queen in Scotland (an office he still holds). He taught at the Queen's College, Birmingham, and the University of Birmingham, England, and went on to join the faculty of Aberdeen University, where he was professor of patristics and Christian ethics, and, beginning in 2001, dean of the faculty of arts and divinity. As moderator of the General Assembly of the Church of Scotland from May 2003 to May 2004, he traveled throughout the church, including trips to Iraq, Sudan, and China. He is interested in ecumenics and is a member of the international dialogue between the World Alliance of Reformed Churches and the Orthodox Church.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

Worship Life

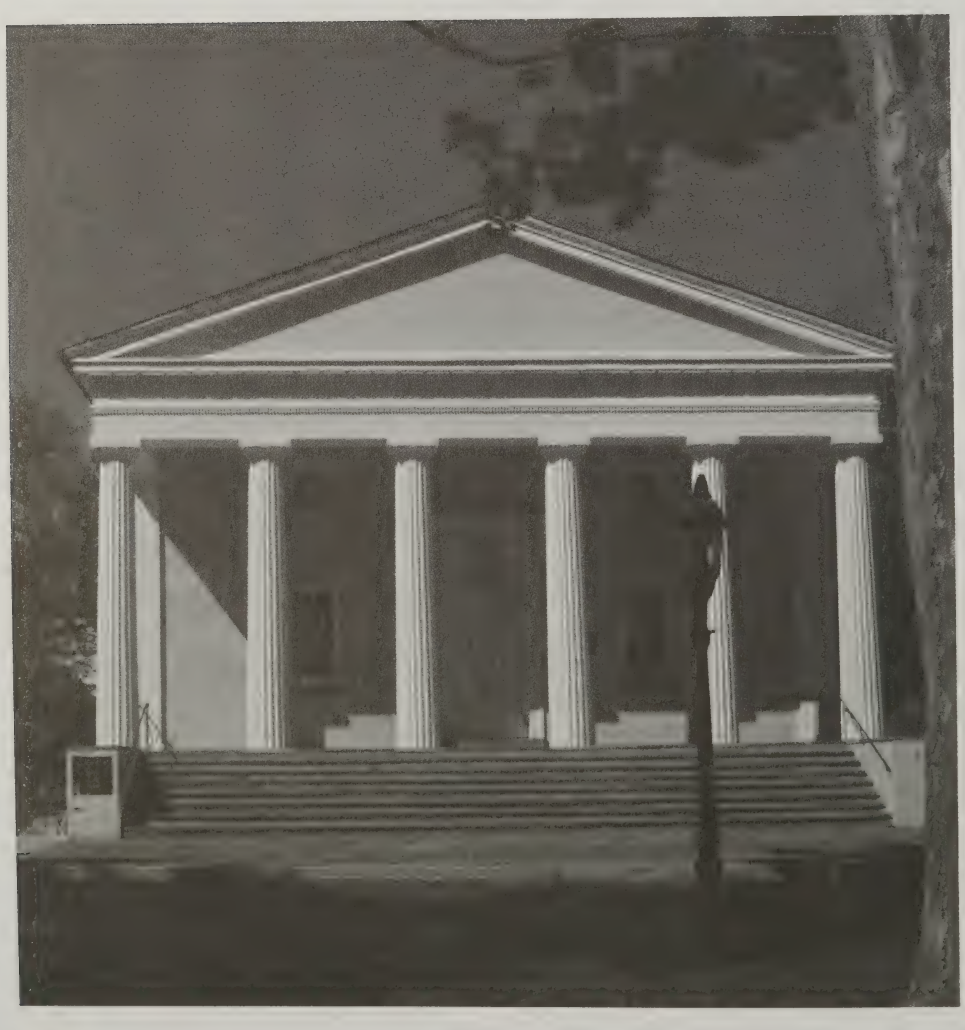
Worship enriches the spiritual and communal life of Princeton Theological Seminary and all who gather here to study, teach, and serve. Two hundred years ago the founders of the Seminary wrote that Princeton Seminary should be a place that unites the "piety of the heart . . . with solid learning." To this end, worship in Miller Chapel remains both an extension of and a complement to learning in Stuart Hall.

During the fall and spring long terms, the community gathers Monday through Friday to worship, with the sacrament of Holy Communion celebrated on Fridays. During the January and May short terms, there are opportunities to worship in morning and evening prayers services, as well as Wednesday evening services of Holy Communion. During summer language courses, the community gathers mid-week for worship. Other special services are scheduled throughout the year, and can be found on the academic schedule and Seminary calendar.

The worship life of the chapel is coordinated by the minister of the chapel and the director of music under the supervision of the president of the Seminary. The Directory for Worship of the Presbyterian Church (USA) provides a guideline for the ordering of worship. However, we encourage and welcome worship leadership and participation from the broad range of faith traditions that we find within our

seminary community. This adds to the rich texture of our worship life here at the Seminary, and reflects the diversity of Christ's church in the world. The ministry of the chapel is also guided by a faculty committee, which includes representation from the faculty, students, and Chapel Office staff.

Miller Chapel has been at the center of the Seminary's worship life for 175 years. Named in honor of the Seminary's second faculty member, Dr. Samuel Miller, the chapel was built in 1834 adjacent to Alexander Hall. On the eve of the centennial in 1933, it was remodeled and relocated to its present site on the quadrangle of the main campus. This new location attests to the centrality of worship to the life of the Seminary community.



cat0809

Master's-level Programs

Application

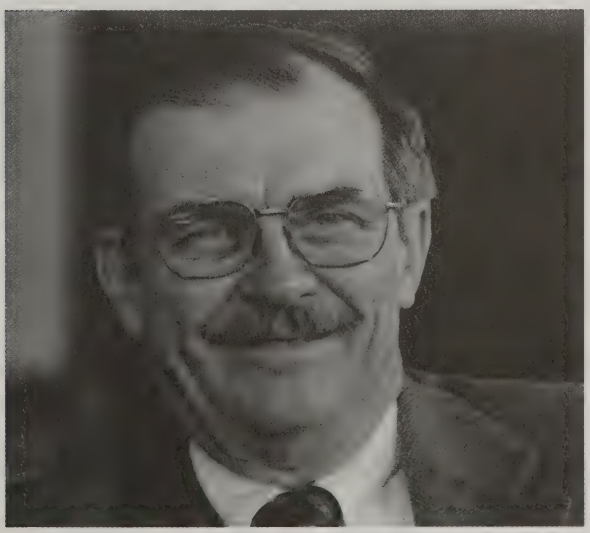
A student desiring to enter the Seminary must file a formal admissions application, which will be sent upon request, or can be accessed through the PTS web site at www.ptsem.edu. Prospective students may apply either via a paper application or online for the following PTS degree programs: Master of Divinity (M.Div.), Master of Divinity/Master of Arts (dual-degree), Master of Arts (M.A.), and Master of Theology (Th.M.). A non-refundable fee of $50 will be required for applications submitted via the PTS web site. Applications submitted via paper (regular mail) will require a non-refundable $70 fee.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admissions policies.

Advanced Standing

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing, should indicate that fact at the time of application. Upon being informed of admission to Princeton Seminary, the student shall consult with the registrar of the Seminary regarding transfer credit that will be granted.

A maximum of twenty-six credits will be received in transfer or as advance placement even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until



Darrell L. Guder
Dean of Academic Affairs and Henry Winters Luce Professor of Missional and Ecumenical Theology

complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary. Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (four full-time semesters and a total of fifty-two credits), including in all cases the final year, must be spent at Princeton Seminary. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if the candidate changes to the M.Div. program. For the M.A.(T.S.), advanced standing not to exceed twenty-six credits may be granted by the registrar on the basis of post-baccalaureate study in a recognized institution of higher education. No advanced placement will be granted toward the Th.M. degree.

Mid-year Admissions

Under normal circumstances the student should begin seminary work in the fall semster. However, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the spring semester. This privilege cannot be extended to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs may be considered for admission beginning the spring semester on a space-available basis.

Admission Requirements for Master of Arts and Master of Divinity Programs

It is recommended that the candidate's baccalaureate preparation include at least sixty credits, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div., M.A. or M.Div./M.A. degree program must furnish a letter of endorsement from a pastor of his or her church. In addition, an applicant must submit three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. Where possible, at least one of those references should be from a professor or teacher with whom the applicant has studied. It is expected that M.Div. and M.Div./M.A. applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work pursued to date. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a final transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this final transcript has been received.

An interview before January 1 is strongly recommended. It is arranged through the Office of Admissions and Financial Aid. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Admissions and Financial Aid before February 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions decisions are made by the committee beginning in October. Applications may be submitted online via our web site or via our paper form. Applicants for master's-degree programs must submit all required materials according to the following deadlines for consideration to begin the following fall term:

Early decision for domestic M.Div., M.A., and M.Div./M.A. applicants	October 1
International Th.M., M.A.(T.S.), M.A. senior, and non-degree applicants	January 5
Domestic M.Div., M.A., and M.Div./M.A. applicants	February 1
Domestic Th.M. and non-degree applicants	April 15

Applications received after these deadline dates will be considered only on a space-available basis. All questions regarding admissions requirements or applications procedures should be directed to the Office of Admissions and Financial Aid by calling 800.622.6767, extension 7805.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, the student is subject to dismissal.

Master of Divinity Program

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the diverse ministries of congregational leadership, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation. Please note that Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not normally admitted to the M.Div. program.

Curriculum

The Master of Divinity program requires the successful completion of seventy-eight credits drawn from the four academic departments of the Seminary and a listing of breadth and general requirements.

The specific course/credit requirements are allocated as follows:

Biblical Studies

The student is required to take twelve credits, distributing the work as follows:

1. Courses OT2101 Orientation to Old Testament Studies, and NT2101 Introduction to the New Testament, which must be completed during the first year of work.
2. One course (three credits) in New Testament and one course (three credits) in Old Testament, one of which must be designated as "close reading of the text."

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived must take the appropriate language placement examination(s). Students who have studied the equivalent of two full semesters or more of a biblical language at an ATS-accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.
2. Acquaintance with fundamental syntactical construction (such as those dealt with in J.W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).
3. Proficiency in translating moderately difficult passages from the Greek New Testament. An unmarked copy of the BDAG lexicon (Bauer, Danker, Arndt, Gingrich, *A Greek-English Lexicon of the New Testament*) may be used as a resource while taking this examination.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T.O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C.L. Seow's *Grammar for Biblical Hebrew* (Abingdon). An unmarked copy of the BDB lexicon (Brown, Driver, Briggs, *Hebrew and English Lexicon of the Old Testament)* may be used as a resource while taking this examination.

History

The student is required to take twelve credits, distributing the work as follows:

1. Three credits in the area of Early and Medieval History
2. Three credits in the area of Reformation History
3. Three credits in the area of Modern European or American History
4. Three credits in the area of Mission, Ecumenics, History of Religions (MEHR), or Sociology of Religion

Theology

The student is required to take twelve credits, distributing the courses as follows:

1. TH2100 Systematic Theology, (three credits), to be taken in either the first or second semester of the junior year.
2. Two courses, six credits, in TH3000- or TH5000-level courses.
3. A course, minimum of three credits, in philosophy or Christian ethics.

One course, three credits, in one of the above areas must focus on a major theologian or church doctrine.

Practical Theology

The student is required to take fourteen credits distributing the work as follows:

1. Courses SC2101 and SC2102 Speech Communication in Ministry I and II (one credit each), which are to be completed in the first year.
2. Course PR2100 Introduction to Preaching (three credits), which is to be completed in either the first or second semester of the second year.
3. Three credits in the area of education and formation.
4. Three credits in the area of pastoral care and specialized ministries.
5. Three credits of distributive electives.

Field Education

Two field education units, two credits each, are required. The first is usually done during the summer between the junior and middler years and is selected from either FE2101 or FE2110. The second is usually done over the entire middler year and is selected from either FE2102, FE2103, or FE2111. At least one of the course sites must be a local church.

Breadth Requirements

The following three breadth requirements may be fulfilled by designated courses that are elective courses or courses that meet departmental distribution requirements.

Eight credits in Integrative Studies (suffix "is"); three credits in Cross-cultural (suffix "cc"); two to three credits in Christian Responsibility in the Public Realm.

Electives

The remaining credits may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (USA) ordinarily take Presbyterian Church polity.
3. A senior research paper or thesis (three or six credits).
4. Electives over and above the requirements.

Part-time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship. In a few instances, usually occasioned by ill health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to students:

1. To pursue the intensive courses in the Greek or Hebrew language.
2. To satisfy requirements of the field education sequence.
3. To enroll in a program of clinical pastoral education.

Students contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing work on a part-time basis.

Credit and Course Load Stipulations

Credits to graduate	78
Average credits per year*	26
Average credits per semester	13
Minimum full-time load	9
Maximum credits per semester	15
Maximum credits per year**	28
Maximum credits covered by tuition**	84
Core Requirements	54
Departmental	50***
Field Education	4
Electives	24

* Juniors must enroll in both fall and spring long terms and short terms; middlers must take both long terms and at least one short term; graduating seniors must take both long terms and the fall short term.

** These maximum stipulations do not include summer courses.

*** Integrative courses can be designed so as to fulfill the requirements of more than one department, thus increasing the number of electives available to the student.

Master of Divinity/Master of Arts Dual-degree Program

Persons who at the time of application know that they wish to emphasize youth ministry or Christian education in their program may seek admission to a combined Master of Divinity/Master of Arts degree program and may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a specialization in Christian education or youth ministry. Although requirements for the two programs are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence. Students enrolled in this four-year program may also qualify for financial aid and housing for the duration of the program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be standard time.

M.Div. juniors who become interested in the dual-degree program after matriculation at Princeton Seminary can request to transfer to that program, provided that space is available. Applicants must:

1. present a written petition to the admissions committee requesting the transfer;
2. meet with the registrar, associate director of admissions, and a faculty member in the School of Christian Education to discuss the reason for their request.

The deadline for this transfer request is March 1. Students who transfer into the dual-degree program after matriculation at Princeton Seminary may not receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the dual-degree program.

Master of Arts Program

The two-year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history, and practical theology. During the second year of study, students choose either a Christian education or youth ministry emphasis. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of discipleship formation. The M.A. is designed to prepare students for Christian religious education or youth ministry in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is not a degree earned as preparation for doctoral studies, and only under special circumstances should it be viewed as preparation for teaching in higher education.

Curriculum

The Master of Arts program (with emphasis in education and formation or youth ministry) requires the successful completion of work totaling fifty-two credits drawn from the four academic departments of the Seminary, and a listing of general ministries courses. The specific course/credit requirements are allocated as follows.

Biblical Studies

Six required credits as follows: courses OT2101, Orientation to Old Testament Studies, and NT2101, Introduction to the New Testament.

History

Three credits in course CH1100 Survey of Early and Medieval Church History, or CH3210 Cultural Diversity in Early Christian History, or CH1130 Survey of Christianity Since the Reformation, is required.

Theology

Three credits in TH2100 Systematic Theology.

Practical Theology

The twenty-five credits required in practical theology are distributed as follows:

1. Three credits in pastoral care.
2. Course SC2101, Speech Communication in Ministry I, one credit.

Education and Formation Courses:

1. EF1200 Introduction to Christian Education and Formation, three credits.
2. A three-credit course in faith and human development.
3. A three-credit course in teaching/learning.
4. A three-credit course in educational philosophy or education and theology.
5. EF2352 Theological Foundations (youth/young adult emphasis), three credits.
6. EF5353 Advanced Studies in Youth, Church, and Culture (youth/young adult emphasis), three credits.

Ten additional credits in education and formation, which may include practica, education/formation in small groups, spiritual formation, society and culture, family, administration, or leadership.

Two field education units (two credits each). The first, FE2101, is usually done during the summer between the junior and senior years. The second, FE2102, is usually done over the entire senior year. At least one of the sites must be in a local church.

Electives

The remaining credits may be chosen from electives drawn from any of the four academic departments. These may include denominational coursework, or special "tracks" as developed, such as a spiritual formation track and/or missional leadership track.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study, twenty-six credits. In each case the specific program components will be determined in terms of the student's previous education and experience.

Master of Arts (Theological Studies) Program

(International applicants only)

A two-year program for the degree of Master of Arts (Theological Studies) includes basic studies in Bible, theology, church history, and practical theology, and a specialization in one or more of the disciplines of theological scholarship. It is designed for persons who are being prepared for indigenous leadership in overseas church or academic institutions and who are recommended for such advanced work by the church or institution abroad.

Admission Requirements

Applications for the Master of Arts (Theological Studies) program should be addressed to the director of admissions and financial aid and must be made through the candidate's church or through the educational institution in which he or she has been assured a position. Applications will not be considered if submitted independently.

An applicant is required to furnish, among other items specified on the application form, an endorsement from a responsible ecclesiastical or institutional officer, describing the position for which the applicant is being prepared and indicating the areas of specialization that he or she is expected to pursue. Other credentials include official records of all post-baccalaureate degrees. In addition to the above, applicants are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper-based examination, or 220 on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 22; reading, 23; and speaking, 23. TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

All required materials must be on file with the director of admissions and financial aid by January 5 in order for an applicant to be considered for admission for the following September. The program may not be begun midyear.

Curriculum

Fifty-two credits are required for the Master of Arts (Theological Studies) degree. Specific requirements include:

OT2101 Orientation to Old Testament Studies	3 credits
NT2101 Introduction to the New Testament	3 credits
Church History	6 credits
Theology	3 credits
Christian Ethics	3 credits
Practical Theology	6 credits
Specialization	18 credits
General electives	10 credits

Studies are pursued under an adviser designated by the registrar, who may approve course substitutions to address the candidate's background and particular needs.

Master of Theology Program

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. degree, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the director of admissions and financial aid by April 15 for the following academic year. Applications submitted after April 15 will be considered if space is available. (NOTE: Required materials from all international applicants must be on file in the Office of Admissions and Financial Aid by January 5 for the following academic year. For information about scholarships available to international applicants, see "Financing Your Seminary Education" in this Catalogue.) The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. Where possible, at least one of these references should be from a professor or teacher with whom the applicant has studied. It is expected that in most cases applicants shall be certified as ministers or ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. A Th.M. applicant must provide evidence demonstrating he or she has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. An applicant educated in the U.S. who does not have an M.Div. degree will not be considered for admission to the Th.M. program. In the case of applicants not educated in the U.S., the Admissions Committee will consider whether the academic credentials presented show the equivalent of the completion of the M.Div. degree. Matriculation at the Seminary cannot be effected until proof of completion of the necessary academic requirements has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 220

on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 22; reading, 23; and speaking, 23. TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of pastoral care (Department of Practical Theology) must have completed one unit of clinical pastoral education or a course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the director of admissions and financial aid by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Curriculum

A total of twenty-four credits are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six credits. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of the faculty adviser these courses are related to the student's field of concentration. Th.M. candidates choose to concentrate on one of the following areas, which are organized under five broad categories:

1. Biblical Studies
   - Old Testament
   - New Testament
2. History
   - Church History
   - Missions, Ecumenics, History of Religion (MEHR)
3. Theology
   - Philosophy and Theology
   - Systematic Theology
4. Practical Theology
   - Christian Ethics
   - Education and Formation
   - Pastoral Care
   - Preaching
   - Worship Studies
5. Religion and Society

The candidate who seeks the degree without the presentation of a thesis is expected to pursue one or two courses that will require the writing of an essay or essays, which give evidence of ability to engage in research, and to present his or her investigation in an acceptable literary and academic form. Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory-level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M. degree. In view of this restriction, they may not choose to have their work evaluated on a Pass/Fail basis.

Doctor of Philosophy Program

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and seminaries. Programs are offered in thirteen fields of study, organized into five broad areas:

- Biblical Studies (Old Testament, New Testament)
- History and Ecumenics (Church History; History of Doctrine; Mission, Ecumenics, and History of Religions)
- Theology (Systematic Theology, Philosophy and Theology, Christian Ethics, History of Doctrine)
- Religion and Society
- Practical Theology (Christian Education, Pastoral Theology, Homiletics)

Individualized interdisciplinary programs are also sometimes permitted under the direct administration of the Ph.D. Studies Committee.

A personal interview is not required as part of the Ph.D. admissions process, but visitors are welcome. It is preferred that appointments be scheduled in advance through the Ph.D. Studies Office during the months of October, November, December, March, and April. The office may be contacted as follows:

Director
Ph.D. Studies Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Telephone: 609.497.7818
Toll-free telephone number: 800.622.6767, ext. 7818
Fax: 609.497.7819
Email: phd@ptsem.edu

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and ordinarily the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of applicants in Practical Theology. In other areas, if the M.Div. or its equivalent is absent, a minimum of two years of graduate study in religion is required. Included in the two years must be a course in each of the following: Old Testament; New Testament; systematic theology, philosophy, or ethics; history of religions; a human science in relation to religion; and two courses in the history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

Language Requirements

Modern Languages

1. All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that students enter the program with a reading knowledge of both languages. The level of competence required may be roughly indicated as that to be expected from recent satisfactory completion of second-year college study of the language.

Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated before beginning the second year of residence, or the student's program will be terminated.

2. Tests in reading competence in German and French (written translations, with and without dictionary) will be conducted by the Seminary in September, January, and May. In lieu of the translation test, the Seminary will accept a passing grade in the Princeton University summer language courses for graduate students. Other certifications are acceptable substitutes only under exceptional circumstances.

Katharine Doob Sakenfeld
William Albright Eisenberger Professor of Old Testament Literature and Exegesis and Director of Ph.D. Studies

Newly admitted students normally are expected to take the May test in one language in absentia. Registration for these tests is through the Ph.D. Studies Office of Princeton Seminary; the $10 fee is payable to Princeton Theological Seminary at the time of test registration. Newly admitted students who are not prepared to pass this test are normally expected to take one of the Princeton University summer language courses for graduate students. Information on these courses is available from the Ph.D. Studies Office.

3. Students who do not fulfill the first modern language requirement before the beginning of the first year will be classified as "qualifying candidates." Qualifying candidates may take only one doctoral seminar or course (permission of instructor required) and must engage in language study with an approved tutor at their own expense.

Qualifying candidates must take the language test in January. If the test is not passed, language study will continue during the second semester, again with only one seminar or course permitted. After the required first modern language test is passed, the term "qualifying candidate" will no longer apply. In every case, both modern foreign language requirements must be fulfilled before beginning the second year, or the student's program will be terminated.

Qualifying candidates will be considered full-time students, although they will be taking only one course or seminar, and will pay full tuition. During the third year (first semester if possible), those who were qualifying candidates will make up any seminar(s) missed. During this time, such candidates will pay the reduced tuition fee, although they will be taking seminars or courses for academic credit.

Those who have been qualifying candidates and who must take seminars or courses during the fall semester of their third year will follow the usual sequence: they will take the comprehensive examinations and write the dissertation proposal by the end of the third year. If any required seminar is not offered until the second semester of the third year, the candidate must petition the Ph.D. Studies Committee for an exception to this deadline.

In no case will financial aid be extended beyond the fourth year to compensate for time lost due to failure to meet the language requirement.

4. Petitions for modern language substitutions, where permitted, should be submitted (after matriculation only) by the residence committee chair to the student's department, which will forward any recommendation for language substitution to the Ph.D. Studies Committee for final approval. Substitutions may be permitted if the requested language can be shown to be more relevant to the student's field of research, course of study, and career intentions than the language that would otherwise be required.
5. Modern language requirements by areas and fields are as follows:

   Biblical Studies (both fields): German and French required. Knowledge of German must be demonstrated before matriculation.

   History and Ecumenics (Church History and History of Doctrine): German and French required.

History and Ecumenics (Mission, Ecumenics, and History of Religions): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Theology (all fields): German (required) and ordinarily French. A student may petition to substitute another modern language for French.

Religion and Society: German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Practical Theology (all fields): German and French ordinarily required. A student may petition to substitute another modern language for one of these (but not for both).

Ancient Languages

Several fields require their Ph.D. candidates to demonstrate command of ancient languages, as set forth below.

Field	Languages
1. Old Testament	Hebrew*, Greek*, Ugaritic, and Aramaic
2. New Testament	Hebrew*, Greek*, and either Syriac, Aramaic, Latin, or Coptic
3. Homiletics	Hebrew* and Greek*
4. Early Church History	Greek* and Latin*
Early History of Doctrine	Greek* and Latin*
5. Medieval Church History	Latin*
Medieval History of Doctrine	Latin*
Reformation Church History	Latin*
Reformation History of Doctrine	Latin*

6. In special areas of History and Ecumenics and of Old Testament, other languages may be required as indicated by the subject matter of the field.

Application

Applications for the Ph.D. program, together with the necessary supporting documents, must be filed with the Office of Admissions and Financial Aid no later than December 31 for the following academic year. Applicants will be notified in March whether or not they have been admitted.

All forms necessary for application, together with detailed application instructions, may be accessed online at www.ptsem.edu. Those without web access may request printed forms from the Office of Admissions and Financial Aid. The final

* Before matriculation, students must have a reading knowledge of these languages. In the case of 4. Early Church History and Early History of Doctrine, reading knowledge of either Greek or Latin is required at matriculation.

deadline for receipt of all applications is December 31. All applicants, including alumni/ae, are required to pay a $70 nonrefundable application fee. Please note: A reduced fee of $50 is charged for applications with supporting documents received in the Office of Admissions and Financial Aid BEFORE November 20. Any application received after November 20 must include the full $70 fee or it will not be processed.

Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origins, or disability in its admission policies.

Application credentials include the following:

1. Completed application form, with designation of the desired academic area and field. Application for an interdisciplinary program requires a statement defining the unifying principle and setting forth a rationale for the whole.
2. A sketch of your intellectual history (700–1,000 words), indicating the factors that have brought you to your present focus of intellectual interests and vocational objectives, educational and ecclesiastical, and what you hope to learn from doctoral study at Princeton Seminary.
3. One academic paper (written in English, no more than thirty pages long) in your intended area of concentration and representative of your best work, demonstrating scholarly capacity in the field selected. (In the field of homiletics, the paper should be in homiletical theory or in theology or ethics, and three written sermons are to be submitted with the paper.) The paper will be evaluated by the following standards: (1) understanding of the subject treated and the materials used, (2) knowledge of relevant bibliography, (3) cogency and clarity of argument, and (4) constructive originality of thought.
4. References:
   - Three letters of academic recommendation from individuals, ordinarily professors, who can write knowledgeably about your personal and academic qualifications and your suitability for your chosen field of study. Princeton Seminary reserves the right to contact your references and others for additional information pertinent to your application.
   - A letter of reference from an appropriate ecclesiastical officer (e.g. bishop or presbytery executive if now engaged in professional church employment; supervising individual or committee chairperson if a candidate for ordination; local church pastor if other categories are inappropriate).
   - A report of your academic standing at the institution where you are currently enrolled or that you most recently attended. The form should be completed by the dean, registrar, or other proper official.
   - If an institution such as a college, seminary, or other body (other than a local church) has indicated its probable intention to employ you upon completion of Ph.D. work, an appropriate officer (e.g. dean, president, director) of that institution may complete the optional Institutional Endorsement Form.

5. Official transcripts from each college, seminary, or graduate school attended. Applicants enrolled in school at the time of application are asked to provide a list of current and projected courses for the academic year, and to send a transcript or informal record of fall term grades as soon as possible.
6. Scores for the Graduate Record Examination (GRE) or, in the case of applicants whose native language is not English, the Test of English as a Foreign Language (TOEFL). One of these tests is required (no exceptions); scores must be received by December 31 (or by November 20 for those submitting early applications). Applicants are expected to achieve a minimum score of 57 on each section of the paper-based TOEFL, or a minimum score of 23 on each section of the computer-based TOEFL. GRE scores more than five years old and TOEFL scores more than two years old are no longer valid. Information on registration deadlines and test dates is available at www.ets.org.
7. Copies of any documents that could assist in interpreting your qualifications for doctoral study, such as a supervisor's report on your work or your own statement about your background, not specifically requested in the application form.
8. Conduct Statement and Statement of Intent to Study Full Time.
9. Preliminary Application for Ph.D. Housing (required for consideration for Seminary housing; will not be seen by admissions committee).
10. Student Financial Aid Application and Addendum (required for consideration for financial assistance and due by December 31; will not be seen by the Admissions Committee).

Program of Study

The Sequence of a Typical Program

The program of any particular student may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated.

1. Orientation and registration for incoming Ph.D. students is held immediately before the opening of the fall term in September. During the preceding May, students will be assigned temporary advisers who will help with first semester registration. Early in the semester a three-person residence committee will be appointed to work with the student throughout the residence period. From this committee and especially its chair, the student should secure counsel regarding courses and other aspects of the program up to the comprehensive examinations. As students plan their programs, they should remember that faculty will not normally be available during the summer recess or during official leaves from the Seminary. At these times members of the faculty have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members are normally substituted for residence committee chairs who are on leave.

2. After fulfilling the initial modern language requirement (see Language Requirements, above), the student enters a two-year period of full-time resident study prior to the completion of the comprehensive examinations. During this residence period, students are required to complete successfully a minimum of eight doctoral seminars or their equivalent. Full-time resident study is generally understood as enrollment for two or more seminars, courses, or directed readings per term, in accordance with faculty advisement, with availability Monday through Friday for library research and interaction with colleagues outside of scheduled class meetings. In no case is advanced standing granted at the time of acceptance for admission. In exceptional cases the Ph.D. Studies Committee may later reduce the time of residence preparation for the comprehensive examinations on recommendation of the student's department. Under no conditions will the minimum requirement of two years' full-time tuition be reduced.
3. In the second term of the first year, the student's work is reviewed and evaluated by the residence committee. This first-year review is based on a self-evaluation prepared and distributed by the student to members of the residence committee. After the review, a written evaluation of the first year is presented by the residence committee to the student and to the Ph.D. Studies Office.
4. The student is urged to give thought to possible dissertation areas and topics from the very beginning of residence. Seminar and course paper topics may be selected in part to explore such possibilities. During the second year of residence, the student should take the initiative to work out a research topic with the residence committee. The research topic must be approved by the student's department no later than the last departmental meeting of the second year of residence. A copy of the approved topic should then be submitted by the department to the Ph.D. Studies Office.
5. The period of resident study culminates in the comprehensive examinations, a series of five-hour written examinations followed within ten days to two weeks by an oral examination, usually two hours in length. With the permission of the student's residence committee and department, an essay may be presented in lieu of one of the written examinations. (Such permission generally is not granted in the Department of Biblical Studies.) Students in Religion and Society may present papers in lieu of two of the written examinations. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. In the oral examination, which is conducted by the faculty in each area, the student's competence across the breadth of the field is assessed, and a determination is made as to whether the comprehensive examination as a whole has been passed or failed.

   Examinations may be taken in April and May of the second year of residence or in September and October or January of the following year. With specific exceptions approved by the student's committee and department, the examinations should be taken at one period, with no

cat0809

more than seven days elapsing between the individual examinations. All seminars must be completed and grades recorded before comprehensive examinations begin. An exception to this rule will be made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken.

6. Upon the student's satisfactory completion of the comprehensive examinations, the student's department appoints a dissertation committee, taking into account the research topic and the student's suggestions. The committee is subject to the approval of the Ph.D. Studies Committee. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal to be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last meeting of the Ph.D. Studies Committee in the third year. Failure to meet this deadline may result in dismissal.

   During the summer recess or during official leaves from the Seminary, faculty members have no contractual obligation to advise students, to read drafts of dissertations, or to engage in any other instructional activity. Other appropriate faculty members may be appointed as substitutes for dissertation committee chairs who are on leave.

7. The Ph.D. Studies Committee has set a maximum length of 250 pages for a Princeton Seminary dissertation. Permission of the dissertation committee is required in advance for a significantly longer work. A final draft of the dissertation must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. To allow sufficient time for evaluation of the dissertation, the student should submit the draft to the committee several weeks in advance of this deadline. Style guidelines and specifications are available from the Ph.D. Studies Office.

   After the dissertation is approved, a date for a public oral examination is set by the candidate's department, in consultation with the candidate and with the approval of the Ph.D. Studies Office. Two final copies, together with two copies of an abstract of 350 words or less, must be delivered to the Ph.D. Studies Office no less than two weeks before the oral examination date. Upon satisfactory completion of this examination, the candidate is recommended by the examiners for the Ph.D. degree.

8. At least one week prior to the last faculty meeting of the term, three copies of the dissertation (unbound) are to be given to the Ph.D. Studies Office. Each copy must include an abstract of 350 words or less. The dissertation is made available to the scholarly world by microfilm, for which the candidate is to complete the Doctoral Dissertation Agreement Form in the Ph.D. Studies Office. The abstract is published in Dissertation Abstracts.

9. The Ph.D. program is designed to be completed in no more than five years of full-time study. In those cases in which candidates are allowed to study on a part-time basis during the dissertation stage, all degree requirements are expected to be completed within six years of entry into the program. After the six-year limit, extensions may be granted for one year at a time with a maximum of three one-year extensions. Extensions will be granted only on the basis of significant progress, which is normally construed to mean the submission of substantial amounts of written material to the dissertation committee. The candidacy will be terminated if the dissertation is not successfully defended within nine years of the date of entrance into the program.

    As a basis for requesting the first year's extension beyond the six-year limit, the chair of the dissertation committee must indicate in writing that progress has been made on the dissertation and that some writing has been done that has been deemed satisfactory by the dissertation committee. As a basis for a second year of extension, the chair of the committee must report that approximately half of the total dissertation has been submitted and found satisfactory, and that the candidate is progressing on the second half of the dissertation. A third and final extension may be granted only on the basis of a personal appearance by the chair of the dissertation committee before the Ph.D. Studies Committee to make a substantial case that the dissertation can be successfully completed during the next academic year.*

    Failure to pay tuition (full or reduced) for an academic year without approval of the senior vice president and chief operating officer will result in termination of the candidacy.

Areas and Fields of Study

The following sections describe the individual areas and fields of study in greater detail. Through seminars, courses, tutorials, and independent reading, students prepare for the comprehensive examinations throughout the period of residence, which normally includes two or three seminars or courses per term. If only one seminar is available, advanced courses or tutorials may be used to fill out the program. These structured elements are designed to leave students time for independent reading in their chosen fields of study. In consultation with the residence adviser it may be possible for a student to audit a course or seminar. Such audits will be recorded on transcripts upon receipt of a Report on Audited Course form, signed by the professor. These forms are available from the registrar and must be turned in to the Registrar's Office within two weeks of the last day of classes for the semester.

* Seminary regulations for duration of program described above apply to all Ph.D. students. Due to U.S. government regulations, the duration of visas for foreign national students may in some cases be shorter than the time needed to complete the dissertation. Even if a student must depart from the U.S., dissertation research and writing may continue provided the student remains in good academic standing.

Students are urged to avail themselves of course offerings at the Princeton University Graduate School, in the Department of Religion, and in other departments.

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education. The one-day Graduate Teaching Workshop is designed for students who will be leading preceptorials and is required of all teaching fellows.

AREA I: Biblical Studies

In support of its programs, the department regularly offers two series of seminars, one series in Old Testament and one series in New Testament, designed to provide coverage of essential fields over the course of two academic years.

The Course of Study for Old Testament Candidates

The program of study in Old Testament features four broad areas of core competency: biblical theology, Old Testament exegesis, methods, and Hebrew and related Semitic languages. While every student must achieve a basic level of competence in each of these areas, the program also allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue interdisciplinary work should that be desirable. A student's program will ordinarily consist of at least eight seminars, five of which must be in Old Testament (distributed as stipulated below), as well as language study. In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. Various options for pursuing exegetical work are available, including advanced exegesis courses, book-based doctoral seminars, and yearlong tutorials. The successful completion of any one of these will satisfy the department's basic exegetical competency requirement.

Methods—The department offers various opportunities to investigate a broad range of methodological approaches to Old Testament study. Ordinarily, a student will take at least three of the following seminars:

- Near Eastern Backgrounds to Israelite Religion
- Literary Approaches to Old Testament Interpretation
- Biblical History in its Ancient Near Eastern Context
- History of Biblical Interpretation

Hebrew, Greek, and Semitic Languages—To strengthen proficiency in Hebrew, a series of reading courses in both prose and poetry and a Hebraica seminar focusing on historical grammar and text criticism are regularly offered. Courses in other Semitic languages include Aramaic (and Syriac), Ugaritic, Northwest Semitic Epigraphy, and Akkadian. These latter course offerings are designed to deepen and enrich students' linguistic understanding of Hebrew and to enable students to access the rich array of textual materials from the wider ancient Near East for comparative purposes. The department requires a basic level of competency in Hebrew, Greek, and Northwest Semitic. These requirements are to be met as follows:

Hebrew—Passing a competency examination at any point during the first two years of the program. Normally this examination is given twice a year, once in the fall and once in the spring.

Greek—Either by passing a competency examination or by completing a course (Old Testament or New Testament) that includes a substantial Greek component.

Northwest Semitic—Successful completion of two courses, one from each of the following areas:

- Northwest Semitic Epigraphy or Ugaritic
- Aramaic I (Syriac grammar) or Aramaic II (survey of selected dialects including biblical Aramaic)

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered once during the academic year. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.
2. Comprehensive Examinations. In consultation with faculty advisers, each student will choose three areas of examination from the following list:
   - Biblical Theology (with a concentration in Old Testament theology)
   - Old Testament History
   - Ancient Near Eastern Literature
   - Literary Approaches
   - Hermeneutics
   - History of Israelite Religion
   - Northwest Semitic Inscriptions (including Ugaritic)
   - New Testament Studies
   - History of Interpretation

The Course of Study for New Testament Candidates

The program of study in New Testament seeks to equip students to pursue original academic research by fostering a broad competency in biblical theology, New Testament exegesis, and the political, social, and religious worlds of early Judaism and earliest Christianity. Within this larger framework, the program allows for substantial flexibility for students to shape their courses of study according to personal interests and to pursue cross-disciplinary work. A student's program will normally consist of eight seminars or courses (distributed as stipulated below) spread over two academic years. Advanced Greek and other language courses do not count toward the fulfillment of this requirement.

In addition to doctoral seminars offered by the departmental faculty, doctoral offerings by other Seminary and Princeton University faculty, as well as selected advanced Master of Divinity courses, may be incorporated into a student's program.

Seminars and Languages

Biblical Theology—Every student is required to complete a two-semester sequence of seminars in biblical theology: Biblical Theology I: Issues in Old Testament Theology, and Biblical Theology II: Issues in New Testament Theology.

New Testament Exegesis—Each student is expected to gain proficiency in exegesis commensurate with doctoral-level work. A minimum of two exegetical seminars or courses is required, covering texts from at least two of the following corpora: Synoptic Gospels, Johannine Literature, Letters of Paul, Catholic Epistles, and Revelation.

The Contexts of Early Judaism and Earliest Christianity—Students are required to take two seminars or courses exploring some aspect of the larger social, cultural, religious, and political contexts of Christian origins.

Additional Seminars—The remaining two seminars or courses may be taken in an area outside New Testament studies (e.g., Old Testament, cultural studies, patristics, literary theory, theology, classics, etc.).

Language Proficiency—The department requires a basic level of competency in Greek, Hebrew, and at least one other ancient language. These requirements are to be met as follows:

1. New Testament Greek: Passing a competency examination at any point during the two years of residency, but before comprehensive exams are taken. Normally this examination is given twice a year, once in the fall and once in the spring. A course in Rapid Reading of the Greek New Testament will regularly be offered to help students who are not yet able to pass the exam; however, this course will not count toward program requirements.
2. Advanced Hellenistic Greek: Successful completion of the Advanced Greek seminar (offered every two years) or an equivalent course in non-New Testament Greek.

3. Hebrew: Competency in Hebrew may be satisfied either by completing a course that includes a substantial Hebrew component or by passing an examination offered by the Old Testament faculty. Normally this examination is given twice a year, once in the fall and once in the spring.
4. Students will demonstrate proficiency in at least one of the following languages by taking a course or passing an examination administered by the department: Aramaic, Coptic, Latin, or Syriac.

Examinations

1. Old Testament Critical Issues and New Testament Critical Issues (two separate examinations) will each be offered once during the academic year. These are to be taken before the end of the second year. A bibliography of classic works is sent to all new Ph.D. candidates upon acceptance of admission with the suggestion that the summer before entering be used (if possible) to begin to read from the bibliography. Students are strongly encouraged to meet together for discussion as part of their preparation for these examinations.

2. Comprehensive Examinations. Students will be examined in the following areas:

    - New Testament Theology and Exegesis
    - The Environment of Earliest Christianity
    - One elective from among the following:
        The Old Testament in the New
        Extracanonical Jewish and Christian Literature
        The Historical Jesus
        The Gospels
        Luke–Acts
        Paul and the Pauline Tradition
        The Catholic Epistles and Revelation
        Literary Approaches to the New Testament Interpretation
        Sociological Approaches to the New Testament Interpretation
        Cultural Hermeneutics
        History of Biblical Interpretation
        Biblical Theology, History of Doctrine, and Systematic Theology

For the comprehensive examinations in New Testament Theology and the Environment of Earliest Christianity, the student will be provided with a bibliography of selected primary and secondary sources as well as a list of important topics or issues on which to focus attention. The bibliographies will be shaped in part by the student's own interests and goals. Although many graduate seminars offered each year overlap with one or more of the indicated elective areas, the student may not assume that seminars will always be available in all areas. The initiative of designing a bibliography for examination in any of these elective areas rests with the student, in consultation with the faculty. Approval of electives and special areas resides in the department.

AREA II: History and Ecumenics

The history of Christianity may be studied either as Church History or as History of Doctrine. Church History is concerned with the development of doctrine but stresses the social, cultural, and institutional aspects of Christianity. The History of Doctrine emphasizes ideas. Its purpose is to understand theology in the context of the historical setting and in terms of the broader development of the Christian faith. Some acquaintance with the social and institutional framework in which ideas emerge is assumed, but it is not the central focus. (History of Doctrine may also be studied under Area III, Theology.) Although Church History and History of Doctrine examine the history of Christianity with different emphases, both share the same basic requirements as to residence, dissertation proposal, comprehensive examinations, and the preparation of a thesis. These requirements are outlined below.

Residence Requirements

The programs in Church History and History of Doctrine include six major divisions of study: the early church, the medieval church, the Reformation, the modern European church, the American church, and the history of worship. Over the two years of residence, a student must successfully complete ten doctoral seminars, at least four on the full-scale research track and up to six on the reading track. These two tracks are defined as follows:

1. The research track requires meeting all requirements during the course of the semester and writing the major research paper(s);
2. The reading track entails meeting specific reading and writing requirements, but it will not involve a final research paper. Students ordinarily take one seminar on the research track and one or two seminars on the reading track during a given semester. Second-year students who are teaching fellows normally take two (not three) seminars that semester.

Students must choose these seminars in consultation with their advisers to constitute a coherent core of studies while meeting the following distribution requirements:

1. The seminars taken on the research track must include at least three seminars chosen from the Church History era seminars, i.e., the following list: CH921 Patristic Theological Literature, CH925 Medieval Theological Literature, CH932 Luther Interpretation, CH933 Calvin and the Classical Reformed Tradition, CH955 Modern European Church History, and CH970 American Church History. One research seminar may be chosen from other doctoral offerings at the Seminary or Princeton University.
2. The seminars taken on the reading track will normally be chosen from any of the doctoral offerings of Princeton Theological Seminary or Princeton University. One of these reading seminars will be CH900 Historical Method, which includes regular attendance at the History Colloquium throughout the first year of residence. Ordinarily, seminars taken on the reading track will be graded on a Pass/Fail basis.

3. The final list of ten seminars must include: 1. at least one offering from each of the five traditional eras of church history; 2. at least one offering from the broader departmental offerings, i.e., in mission, ecumenics, and the history of religions, or in sociology of religion; and 3. normally, at least one appropriate course at Princeton University.

   Ph.D. candidates may also wish to audit mid-level courses—that is, courses designated as "multi-program" in the Seminary catalogue. If such courses are taken for credit, additional work will usually be required.

   Ph.D. candidates are also encouraged to develop further language skills through auditing Seminary courses or enrolling in appropriate University courses. These opportunities, however, do not count toward the ten seminars.

   Early in the period of residence, students should begin to think of possible thesis topics and should be prepared to submit a research topic statement to the department by the end of the second year, following the departmental guidelines available from the residence committee. The research topic must be approved by the department before students may take the comprehensive examinations.

Comprehensive Examinations

Candidates are to select, with their residence committees, five areas for the comprehensive examinations as follows:

1. Two examinations, one general and one specialized, in areas defined as requisite background for the proposed dissertation, usually within the same major division of the history of Christianity
2. Two examinations focused on two major divisions of the history of Christianity other than that of the dissertation
3. An examination involving the two remaining divisions of the history of Christianity

Of these examinations, one will combine the era(s) with one of the four other areas of study of the department; this examination and its bibliography will be prepared jointly by the two professors responsible for those fields. Examiners are appointed by the department in consultation with the student and his or her residence committee. Departmental reading lists will be provided for area examinations. These are subject to periodic revisions. In all cases, the instructor setting the examination has final responsibility for determining the bibliography.

Mission, Ecumenics, and the History of Religions (MEHR)

Within the History Department, with an interdisciplinary link to the Theology Department, a division in Mission (theology and history), Ecumenics (theology and history), and History of Religions provides a distinctive concentration in Ph.D. Studies on the worldwide witness of the Christian church, ecumenical relations among churches, and the history of religions. The three segments of the program are integrally related. No one part can be studied in isolation. While focusing on

mission history and theology, ecumenical history and theology, and the interaction of the Christian faith with other religions and secular ideologies, Mission, Ecumenics, and History of Religions encourages interdisciplinary approaches that draw on all Seminary departments.

Residence Requirements

The program in Mission (theology and history), Ecumenics (theology and history), and History of Religions includes, as the name implies, three major divisions of this field of study. It requires the successful completion of eight seminars (or their equivalents) during two years of residence. Of these eight seminars, at least six should be taken on the research track, which entails, in addition to any other requirements set by the instructor, the writing of a major research paper. As many as two seminars may be taken on the reading track. Decisions about seminar tracks should be made in consultation with the student's residence committee. Though the student may concentrate during the two years of required residence in any one of the three fields, he or she will normally be expected to take at least one doctoral seminar (or its equivalent) in each of the three major divisions. The remaining five course requirements may be taken from doctoral or mid-level courses in this program, other offerings in the History and Theology Departments, offerings in the pertinent fields at the Seminary or at Princeton University, or special reading courses, as approved by the student's residence committee. If mid-level courses are taken for credit, additional work will be required. Students are also expected to attend the History Colloquium for two years.

Early in the period of residence, students should discuss possible thesis topics with their advisers. The research topic, which must be approved by the department by the end of the second year, should be prepared following the departmental guidelines available from the residence committee.

Comprehensive Examinations

The program offers six fields of comprehensive emphases:

1. Missional theology as a global (i.e. Western and non-Western) and multicultural engagement with the classical theological disciplines
2. History of Christian mission, historical and contemporary
3. The ecumenical character of Christianity, engaged historically and theologically
4. Study of one or more non-Christian religions, with reference to both Western and non-Western contexts
5. Theory and methodology for the history of religions in relation to interreligious dialogue, comparative theology, and theology of religions
6. Social theory for the study of world Christianity in cross-cultural contexts

Of the five comprehensive examinations to be taken by doctoral students after the completion of their two-year residency, there will be at least one each in the areas emphasized by Mission, Ecumenics, and History of Religions.

AREA III: Theology

The several fields of the Department of Theology (systematic theology, philosophy and theology, Christian ethics, and history of doctrine) are closely interrelated. Candidates normally will be examined in each, as well as in the particular field chosen for specialization (see description of comprehensive examinations). The department offers a cycle of seminars in its principal fields, for which all candidates intending to be examined in these fields normally must register and which they must complete successfully. In addition to the seminars, some carefully selected M.Div. courses or graduate offerings at Princeton University, which are also open to Ph.D. candidates, may be recommended.

A concentration in History of Doctrine may be pursued within either the Theology Department or the History Department. In the Theology Department, the intent is to study the history of theology for the constructive theological task in the present day. Graduates are primarily theologians whose work has been focused on historical materials. In the History Department, the intent is to provide an understanding of theology in the context of the historical setting and the development of the Christian faith. Graduates are primarily historians who have focused on the development of theological ideas. The difference between the two departments and the examinations that students take is primarily methodological. For comparison, please see the History of Doctrine program description under Area II, History and Ecumenics.

Comprehensive Examinations

After the completion of course work, students wishing to proceed to the dissertation stage must sit four qualifying examinations prescribed in accordance with each of the four areas taught by the Department—Ethics, History of Doctrine, Philosophy and Theology, and Systematic Theology.

1. Ethics. The examinations in: Ethics, Philosophy, Systematic Theology, and a written paper or the examination in History of Doctrine or a second examination in Ethics.
2. History of Doctrine. The examinations in: History of Doctrine, Philosophy, Systematic Theology, and a written paper or the examination in Ethics or a second examination in History of Doctrine.
3. Philosophy and Theology (including Theology and Science). The examinations in: Philosophy, Systematic Theology, and the examination in Ethics or History of Doctrine, and an examination in Theology and Science (or by special permission a written paper on an approved topic)
4. Systematic Theology. The examinations in: Systematic Theology, Philosophy. Ethics, and a written paper or the examination in History of Doctrine or a second examination in Systematic Theology.

Qualifying examinations may be taken in September, October, January, or May. Completion of all written examinations is followed within 3 weeks by an oral examination at which the faculty members responsible for assessing them are present.

AREA IV: Religion and Society

The Ph.D. program in Religion and Society is designed to bring the resources of religion, the study of theology, philosophy, and the social sciences to the task of understanding the common life in its various contexts and human responsibility toward all creation. It prepares candidates for teaching, research, and other scholarly and ecclesiastical service in social ethics. It is expected that all candidates will develop a commitment in social ethics based on the study of the Christian traditions as they are emerging from around the world and of the philosophies and faiths that challenge them, including the ethics of at least one non-Christian tradition. It is also expected that each student will master the tools of critical social understanding and critical and reconstructive theories of religion in the areas of ethics and religion.

The program in Religion and Society is interdisciplinary and dialogical. It involves conversation between theology and social thought about basic commitments of faith and their implications for action, between the social sciences and ethics about the relation of social analysis to social involvement, and among the various schools of thought and leaders in all these disciplines. The aim of this program is to enable candidates to engage social issues and to work out a Christian ethic that involves a clear theological vision; a compelling view of rights, duties, responsibilities, and virtues; and a method of research and teaching that fosters engagement in social action.

Comprehensive Examinations

Candidates will be examined in the following areas. In areas four and five, papers may be substituted for the examinations.

1. Historical Ethics
2. Social and Theological Ethics in the Twentieth and Twenty-first Centuries
3. Social Sciences. This examination may be taken in one of the following: sociology of religion, political science, anthropology, social history, social psychology, and cultural analysis. The purpose of this examination is to equip candidates to grasp, assess, and employ the fundamental perspectives, concepts, methods, and theories that bear on the roles of religion and ethics in society.
4. The Religious and Social Ethics of a Non-Christian Tradition (Confucian, Buddhist, Hindu, Islamic, Indigenous, Judaic), with special reference to its encounter with Christianity in at least one context
5. An examination related to the dissertation and focused on an area of public policy or on social ethics in a cross-cultural context

AREA V: Practical Theology

The Department of Practical Theology offers Ph.D. programs in Christian Education, Pastoral Theology, and Homiletics. Candidates are to complete successfully a minimum of eight doctoral seminars or their equivalent, two of which must be inter-area seminars on issues of common concern to the whole field of Practical Theology. One of these two seminars must be PT900 History and Method of Practical Theology. In addition, each of the three areas will have specific requirements for the remaining six seminars.

Comprehensive Examinations

Students in Practical Theology are required to take five written comprehensive examinations (one departmental examination in practical theology and four area examinations), the timing of which will be determined in consultation with the residence committee. The examinations may all be taken during one of the following two examination periods, namely, September and October of the third year or January of the third year. Alternatively, the examinations may be divided, so that one or two examinations may be taken in April and May of the second year and three or four examinations in September and October of the third year, or one or two examinations in September and October of the third year and three or four examinations in January of the third year. When the examinations are divided, the examination in Practical Theology will always be taken as the first in the overall sequence. The oral examination will be based on the written examinations.

Robert Dykstra
Professor of Pastoral Theology

Candidates in Christian Education are to write examinations in the following areas:

1. Practical theology
2. Christian education and psychology
3. Christian education and social theory
4. Practical theology and biblical or other theological disciplines
5. Christian education in historical perspective

Candidates in Pastoral Theology are to write examinations in the following areas:

1. Practical theology
2. One or more of the human sciences (e.g., psychology, sociology, anthropology)
3. The theological disciplines (systematic theology, ethics, biblical theology, or philosophy as related to the theological enterprise)
4. Theory, method, and practice in pastoral theology
5. Psychology of religion, or another field of relevance to pastoral theology (e.g., philosophy of religion, sociology of religion, religion and science, religion and literature)

A paper may be substituted for one of the four area examinations.

Candidates in Homiletics are to write examinations in the following areas:

1. Practical theology
2. Rhetorical and performance theory in preaching
3. History, theory, and practice of preaching
4. Theology and hermeneutics in preaching
5. Either the relationship between preaching and the worship, order, and mission of the church, or a topic selected by the residence committee in consultation with the student, such as the social and cultural contexts of preaching

Additional Programs and Requirements

Joint M.Div. and M.S.W. Program in Ministry and Social Work

A joint program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University's Graduate School of Social Work is available for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. M.Div. students interested in the joint program should inquire about the program early during their junior year and must apply no later than January of their middler year. The Seminary recommends students to the program but makes no guarantee that applications to Rutgers University will be successful. In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the senior year a total of twelve credits of coursework taken at Rutgers University will be credited toward the Seminary degree, while approved Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Rutgers Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Since students end their relationship with the Seminary upon receipt of the M.Div., neither Seminary housing nor financial aid is available during the fourth year of study.

Applications for this program should be filed with the Seminary registrar no later than January of the middler year of study. Extra tuition costs are involved during the third year of M.Div. study, and financial aid is available. Information on specific requirements of this program is available from the registrar.

The following Seminary courses are approved by Rutgers for the M.S.W. program:

One of the following is required in place of Human Behavior and the Social Environment:

ED215	Educational Psychology
ED216	Developmental Psychology
PC5461	Pastoral Care and The Life Cycle—Fall Long Term, 2008–2009

A maximum of three of the following taken as general electives:

CH435	Sects and Cults in America
CH436	The Search for a Christian America
CH442	The Ministry and History of Traditional African American Denominations
CM360	Building Health Ministries in Congregations
CS223	Church, Community and Nation
CS370	Civil Religion and its Discontents
CS475	Ministry, Conflict, and Cataclysm

SR3475	Ministry, Conflict, and Cataclysm—Spring Long Term, 2008–2009
EF5353	Advanced Studies, Youth, Church, and Culture—Fall Long Term, 2009–2010
ED372	Small Groups and Spiritual Formation
ET346	Issues in Biomedical Ethics
ET5346cr	Issues in Biomedical Ethics—Fall Short Term, 2008–2009
ET348	Issues in Human Sexuality
ET5347cr	Issues in Medical Ethics—Fall Long Term, 2008–2009
PC239	Death and Dying
PC5242	Sexuality and the Christian Body—Spring Long Term, 2008–2009
PC5250	Marriage, Family, and Christian Community--Spring Long Term, 2009–2010
PC5253	Pastoral Care of Adolescents—Spring Long Term, 2008–2009
PC266	Pastoral Care of Men
PC280	Pastoral Counseling
PC340	Spirituality and Health
PC349	Pastoral and Congregational Approaches to Addiction
PC350	Addiction and Grace: Resources for Ministry
PC5360	The Self in the System—Spring Long Term, 2009–2010
PC370	Health Care Decisions to Live by
PC470	Persons in Pain
PC471	Families in Pain
PC5472	The Minister and Mental Illness—Fall Long Term, 2008–2009
PC5475	Confession and Forgiveness—Fall Long Term, 2009–2010
PC477	Confession and Forgiveness in Pastoral Perspective
SR3201	Religion and Society—Fall Long Term, 2008–2009
SR3230	Religion and Time—Fall Long Term, 2008–2009
TH3583cr	Critical Race Theory—Spring Long Term, 2009–2010
TH495	A Time to Embrace

National Capital Semester for Seminarians

This spring semester-long, intensive program of study in ethics, theology, and public policy is offered through Wesley Theological Seminary in Washington DC. The National Capital Semester for Seminarians (NCSS) is open to a limited number of M.Div. students in their middler year and to dual-degree students in years two and three. NCSS brings together seminary students from accredited theological schools across the country for a combination of classroom experience, field visits, and internships. It offers seminar-style engagement with a changing array of questions in public life, exposure to those involved in policy formation, implementation, and critique, and the opportunity for hands-on experience in one of the wide range of organizations doing research, advocacy, and implementation. Participants retain their enrollment at and pay tuition to Princeton Seminary during the program, and

are eligible for financial assistance. Housing and meal costs are paid directly to Wesley Seminary and students bear their own costs for books, transportation, and miscellaneous expenses. Students who apply and are selected for this program will postpone their academic-year field education placement until their senior year. For additional information and an NCSS application, visit the NCSS web site at www.cctpp.org/ncss.htm. Interested students must notify the Princeton Seminary registrar, pick up a Princeton Seminary supplement to the Wesley Seminary online application, and submit the completed materials to the Princeton Seminary registrar no later than October 15 (for the following spring semester). Applications will then be submitted to the Religion and Society Committee for approval.

Presbyterian Exchange Program

Master of Divinity candidates in their third or fourth semester or dual-degree candidates in their third, fourth, fifth, or sixth semester may study at another Presbyterian Church (USA) Seminary for one semester or for a fall or spring short term, should that institution offer courses helpful to the student's future ministry. While remaining enrolled at Princeton Theological Seminary, and thus eligible for its financial aid, the student attends and pays room and board to the host seminary. All credits and grades for work done during the exchange are carried on the student's Princeton transcript. For further information, visit the registrar's web page. Application for this program should be made through the registrar at the beginning of the semester preceding the desired exchange.

International Exchange Programs

The Seminary has several exchanges with international educational institutions, not all of which are active in any one year. Interested persons should watch for announcements from the dean of academic affairs in the *Wineskin.*

Special Students (non-degree)

The Seminary admits a limited number of qualified applicants who desire to pursue studies at the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are those who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend

preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.

Affiliated Auditors: Faculty spouses, student spouses, and persons invited by the president to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the registrar no later than the tenth class day of the semester, the end of drop/add period.

Non-affiliated Auditors: Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the registrar, and have paid the required fee for each course audited. Applicants should correspond with the registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the semester.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be allowed to register for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the registrar. Unclassified students are charged tuition, are not eligible for financial assistance, and normally cannot be considered for student services and/or campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar, which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low-rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the president. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 31 regarding the status of their applications.

Doctoral Research Scholars Program

The Doctoral Research Scholars Program is designed to offer a brief four-month period of access to the Seminary libraries for foreign nationals, in support of their dissertation research at their home institution. For the limited number of spaces available in the program, preference is given to applicants whose dissertation research will be most enhanced by access in Princeton to resources not available at home and who show the greatest promise for contributing to future research and teaching in their home contexts. Application forms and instructions are available on the Seminary website. For additional information, email drsp@ptsem.edu.

International Students

Along with the other admission credentials, an international student desiring to enter a master's-level program at the Seminary is required to have sent to the director of admissions and financial aid a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

For an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). Applicants are required to achieve a minimum score of 560, with 57 expected on each of the three parts of the TOEFL paper-based examination, or 220 on the computer-based test. Applicants who take the Internet-based TOEFL are expected to test in all areas offered and achieve minimum scores as follows: writing, 19; listening, 23; reading, 23; and speaking, 23. TOEFL scores are to be submitted with the application by the January 5 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, international students are not usually admitted to the M.Div. program.

International students who wish to study at Princeton Theological Seminary must be in valid F-1 visa status prior to the start of classes. *

* International students currently studying in the U.S. must submit a copy of their current Form I-20 issued by the educational institution at the time of application.

The Office of Multicultural Relations will assist admitted students in the enrollment process. All correspondence and communication with admitted international students will be facilitated through the Office of Multicultural Relations. All admitted international students will be required to attend the Early Orientation Program that is scheduled prior to the start of the fall semester.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Princeton Theological Seminary Handbook*. This document is issued each year at the beginning of the fall semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards of Satisfactory Academic Progress (found under "Academic Regulations"), a federally mandated guide to eligibility for certain kinds of financial assistance.

Luce Library

cat0809

Other Educational Opportunities at the Seminary

Erdman Center of Continuing Education

Director of Continuing Education and Vice President for Strategy: Charles Kalmbach
Director of Programs: Raymond E. Bonwell III
Director of Hispanic Leadership Program: Gabriel A. Salguero
Director of Leadership Development, Institute for Youth Ministry:
Dayle Gillespie Rounds
Director of Education and Communications, Institute for Youth Ministry:
Amy Scott Vaughn
Assistant for Institute for Youth Ministry: Patricia Ann Heran
Conference Coordinator: Amy Ehlin
Operations Coordinator: Sharon E. Huber

The Erdman Center, Princeton Theological Seminary's Center for Continuing Education, offers a forum for theologically focused professional and continuing education that is both interdisciplinary and cross-cultural in nature. Professionals in ministry, medicine, law, and social work, as well as all people who are intellectually and theologically curious, will find that Erdman Center's curricula and programs challenge participants to think through a theological lens, providing a fresh perspective to relevant social, political, economic, and spiritual issues that directly affect the course of one's personal and professional life. The Erdman Center is a place to grow.

In addition to educational programs, the Erdman Center also offers lodging and meeting services for groups and individuals. The Erdman Center's technology-equipped conference facilities, comfortable lodging, and hospitality and support services are available to all those who wish to host meetings, retreats, or personal independent study sessions. The Erdman Center is a place to gather.

Finally, the Erdman Art Gallery exhibits artwork from local, national, and international artists throughout the year. The exhibits represent a variety of media, including paintings, drawings, graphic arts, sculpture, photography, and textiles. Receptions with artists and related workshops are held regularly in connection with the art exhibits.

The center's page on the Seminary web site, www.ptsem.edu/ce, provides an up-to-date and complete listing of its program and offerings. You may also request email updates of upcoming programs by sending email to coned@ptsem.edu. For more information, please call the center at 609.497.7990.

Certificate Programs

During the 2008–2009 academic year, the Erdman Center will launch and/or continue several programs:

- Basic and Advanced Certificates in Christian Caregiving
- The Academy of Biblical and Theological Studies (primarily designed for lay pastors and the theologically curious)
- Institute in Multicultural Ministry
- Certificate in Nonprofit Financial Management
- Certificate in World Religion

The center also participates in specialized certification programs of the Presbyterian Church (USA): Presbyterian Christian Educator Certification, Presbyterian Interim Ministry Certification, and certification through the Administrative Personnel Association (APA).

Hispanic/Latino(a) Leadership Program

The Erdman Center offers a multifaceted leadership development program for the Hispanic/Latino(a) church community, addressing the nexus of church and public life in interdisciplinary ways. The program is intentional about preparing ecclesial, lay, and marketplace leaders. It offers Spanish and Portuguese language tracks for the Certificate Programs in Nonprofit Financial Management, the Academy of Biblical and Theological Studies, and other programs and events, including those focusing on the church and public policy.

For more information contact:
The Rev. Gabriel Salguero
Director, Hispanic/Latino(a) Leadership Program
Erdman Center of Continuing Education
Email: gabriel.salguero@ptsem.edu
Phone: 609.497.7994

Lodging, Facilities, Child Care, and Meals

Lodging in the Erdman Center is not limited to continuing education or conference participants. Conveniently located across the street from the Seminary's Speer and Luce Libraries, Erdman Center is a non-smoking, no-pet facility with sixty comfortable guest rooms, all of which have telephones with voicemail and complimentary cable high-speed and wi-fi Internet access. For room types, rates, availability, and reservation, please call 609.497.7990.

The Erdman Center's meeting facility is available on a space-available basis to both Seminary-related and community groups. The premier room at the center is the Cooper Conference Room, a state-of-the-art "smart classroom." Other meeting spaces include the elegant Clarke Lounge, a fully functional art studio, and a small conference room.

Three spaces at the Carol Gray Dupree Center for Children, a licensed daycare center for children three months to pre-kindergarten, are reserved for Continuing Education participants. Interested guests should call for more information.

Princeton Seminary's dining hall in the Mackay Campus Center—about a two-block walk from Erdman Center—serves meals with a wide variety of selections, including at least one vegetarian entrée. Lodging and meal plans are offered as a package when Continuing Education events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Institute for Youth Ministry

The Princeton Theological Seminary Institute for Youth Ministry (IYM) provides theological education for people in ministry with youth. Through the IYM, Princeton Seminary enhances and sustains a broader effort toward theologically rigorous approaches to youth ministry by initiating research and integrating it with practice, training pastors and leaders, and connecting youth ministry with traditional theological disciplines. Committed to integrating theory and practice, the IYM carries out its mission through research, leadership development, and the degree programs offered by the Seminary.

Degree Programs

Princeton Theological Seminary offers two master's-level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts dual-degree program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a Doctor of Philosophy program in practical theology is available and may emphasize youth ministry. For more information on these degree programs, see the sections on the specific degree programs elsewhere in this catalogue.

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the ongoing practice of youth ministry. The Princeton Lectures on Youth, Church, and Culture, sponsored and published annually, foster original scholarship pertaining to youth and the contemporary church. Research projects of the IYM have included "The Princeton Project on Youth, Globalization, and the Church" and two projects, funded by Lilly Endowment Inc., titled "Bridges: Linking Theological Education to the Practice of Youth Ministry" and "Building Bridges: Pastors Serving with Youth and Young Adults."

Leadership Development

The Institute for Youth Ministry provides opportunities for non-degree theological education and practical training in youth ministry. Its programs include:

- The Princeton Forums on Youth Ministry, which offer continuing education for church leaders. The forums include the Princeton Lectures on Youth, Church, and Culture, seminars relating theological disciplines and youth ministry, and electives on specialized subjects in practical theology, and worship.

- The Certificate in Youth and Theology program, which encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- The podcast on youth, church, and culture, which offers theological reflection on youth ministry. On the podcast, scholars, pastors, laypeople, and youth offer insights on topics relevant to youth ministry in order to educate, encourage, and support church leaders.
- Additional special conferences and short-term courses on various topics relevant to ministry with youth and young adults.

For more information contact:
Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609.497.7914; Fax: 609.279.9014
Email: iym@ptsem.edu
Web address: www.ptsem.edu/iym

Summer Language Program

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session that is open to degree candidates and to properly qualified non-degree students. Each course carries six units of academic credit. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Princeton Seminary degree candidates may not take field education for academic credit concurrently with a language course in the summer. Information will be available in late March on the registrar's page of the Seminary web site regarding registration, tuition, and accommodations for the upcoming summer. If you have any questions, please contact the Office of the Registrar by email at registrar@ptsem.edu, by phone at 609.497.7820 or by fax at 609.683.0741. The 2009 program begins on Monday, July 13 and ends on Friday, September 4, 2009.

Inter-institutional Arrangements

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general, a degree candidate at the Seminary may enroll for courses in one of the other institutions without paying additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and

the total number of such courses that may be applied to a degree at the Seminary is limited. Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar and on the registrar's page of the Seminary web site. Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

The Hispanic Theological Initiative

In July of 1999, the Hispanic Theological Initiative (HTI), originally located on the grounds of Emory University, moved its offices to Princeton Theological Seminary. The HTI, an innovative program created in response to the needs voiced by religious leaders and pastors in Latino(a) communities across the U.S. and funded by The Pew Charitable Trusts and Lilly Endowment Inc., seeks to increase the availability and quality of Latino(a) candidates for faculty and administrative positions in seminaries, schools of theology, and universities through a program of doctoral-level grants and awards, mentoring, and workshops. Program funds are also designated for community-building and networking opportunities for all HTI fellows to interact with other Latino(a) theological students, as well as Latino(a) scholars across the country. HTI staff members include Joanne Rodríguez, director, Angela Schoepf, assistant director, and Maria Kennedy, office coordinator. For further information concerning this program, contact:

HTI
12 Library Place
Princeton, New Jersey 08540
Phone: 609.252.1721

The Center of Theological Inquiry

Since its founding in 1978 by the Seminary's Board of Trustees, the Center of Theological Inquiry (CTI), an international, ecumenical center for the advanced study of Christian theology, has dedicated its efforts to revitalizing the human capacity to understand and live by the truth of God's work in the world through Jesus Christ. The CTI promotes advanced theological inquiry through its resident community, group research projects, pastor-theologian program, conferences, and public lectures. For more information, contact:

Director, Center of Theological Inquiry
50 Stockton Street
Princeton, New Jersey 08540
Phone: 609.683.4749
Web site: www.ctinquiry.org

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. Currently, the work of the program is focused on helping Asian American students attain a greater understanding of the contexts of their future ministries and providing the ministers and laity of English-speaking Asian American churches with opportunities for leadership training. Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

The Office of Multicultural Relations

The Office of Multicultural Relations, located in the Department of Student Life, focuses on the concerns of international students, promotes campus programs relating to opportunities for and appreciation of multi- and cross-cultural experiences, facilitates the life and work of the racial-ethnic councils of the faculty, and assists various Seminary constituencies in providing learning opportunities regarding multicultural and racial-ethnic concerns. For more information contact the Reverend Victor Aloyo, director of multicultural relations, at 609.688.1941.

Victor Aloyo
Director of Multicultural Relations

cat0809

Courses of Study

The stipulations regulating the courses of study as detailed below apply to the academic year 2008–2009. The course offerings for the academic years 2008–2010 are subject to such change as circumstances may require. Any course for which there is insufficient enrollment may be canceled by the Seminary.

A full-time program for M.Div., M.A., M.A.(T.S.), and dual-degree candidates ordinarily consists of thirteen credits each semester; for the Th.M. candidates, twelve credits each semester. The minimum load for full-time candidacy in the M.Div., M.A., and M.A.(T.S.) programs is nine credits per semester; however, students who carry no more than the minimum nine credits per full-time semester will require additional part-time semesters and/or summer study in order to complete their programs.

Course Numbering System for M.Div. and M.A. programs:

1000	Introductory courses, which may fulfill a departmental distributive requirement if so noted in the catalogue descriptions, otherwise are general electives
2000	Required courses for M.Div. and/or M.A. students
3000	Electives that fulfill a departmental distribution requirement
4000	Electives that do not fulfill a departmental distribution requiremnet
5000	Advanced electives, suitable for Th.M. students, that may fulfill a departmental distribution requirement if so noted in the catalogue description. Normally require lower level courses as prerequisites.
9000	Doctoral Seminars

Course Prefixes		Department
CH	Church History	History
CL	Christian Literature	(secondary prefix only)
CM	Congregational Ministry	Practical Theology
CS	Christianity and Society	History
DP	Denominational History, Theology, and Polity	
EC	Ecumenics	History
EF	Education and Formation for Discipleship	Practical Theology
ET	Christian Ethics	Theology
FE	Field Education	
HR	History of Religions	History
NT	New Testament	Biblical Studies
OT	Old Testament	Biblical Studies

PC	Pastoral Care and Specialized Ministries	Practical Theology
PHD	Ph.D. Seminars	Ph.D. seminar
PH	Philosophy	Theology
PR	Preaching	Practical Theology
PT	Practical Theology	Practical Theology
SC	Speech Communication in Ministry	Practical Theology
SR	Sociology of Religion	History
TH	Doctrinal Theology	Theology
WR	Worship	Practical Theology

Cross-listed courses or Primary/Secondary

CH/TH	cross-listed course—listed under both departments, Theology and History
HRCL	History of Religions is the primary area and Christian Literature is the secondary area

Course Suffixes

is	Integrative studies course
cc	Cross-cultural course
cr	Christian responsibility in the public realm course

Biblical Studies

Professors: C.Clifton Black, James H. Charlesworth, Beverly R. Gaventa*, Dennis T. Olson (Chair), Katharine Doob Sakenfeld, Choon-Leong Seow
Associate Professors: Frederick W. Dobbs-Allsopp, Jacqueline E. Lapsley+, J. Ross Wagner
Assistant Professors: Jeremy M. Hutton±, Eunny P. Lee, George L. Parsenios
Instructor: Shane A. Berg

*On leave fall semester
+On leave spring semester
±On leave both semesters

Old Testament

Introductory Courses

OT1151 Introductory Biblical Hebrew
A systematic introduction to Hebrew grammar, with emphasis on reading selected portions of the Hebrew Bible. The first half of a yearlong course. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2008–2009; Ms. Lapsley, Ms. E. Lee
Fall Long Term, 2009–2010; Mr. Hutton, Ms. E. Lee

Eunny Patricia Lee
Assistant Professor of Old Testament

OT1152 Introductory Biblical Hebrew
The continuation of Introductory Biblical Hebrew from the fall term. The completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. Prerequisite: OT1151. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Short Term, 2008–2009; Ms. Lapsley
Spring Long Term, 2008–2009; Ms. E. Lee
Fall Short Term, 2009–2010; Mr. Hutton

OT1152 Introductory Biblical Hebrew
An introduction to the elements of classical Hebrew grammar, with an emphasis on reading the Hebrew Bible. Standard reference works for biblical exegesis will be presented. 6 credits.
Summer, 2009; Staff

OT1153 Hebrew Translation
Designed to enable students to acquire and maintain proficiency in the reading of biblical Hebrew. Some grammar and vocabulary review will be offered as needed. This course does not fulfill Biblical Department distribution requirements. Prerequisite: OT1152, OT4S, or OT152 or permission of the instructor. 1 credit.
Fall Long Term, 2008–2009; Staff
Spring Long Term, 2008–2009; Staff
Fall Long Term, 2009–2010; Staff
Spring Long Term, 2009–2010; Staff

OT2101 Orientation to Old Testament Studies
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. and M.A. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. 3 credits.
Fall Long Term, 2008–2009; Mr. Olson and Ms. Sakenfeld
Fall Long Term, 2009–2010; Ms. Lapsley and Mr. Olson

General Electives and Theme Courses
(courses that do not fulfill "close reading of the text" requirement)

OT3000 Introduction to Prophetic Literature
A survey of theological and sociological functions of prophetic authority in Israel, proceeding through classical prophecy and culminating in apocalypticism. Particular attention will be given to the various literary, historical, and theological aspects of Israel's writing prophets. Important themes for the course will include the prophetic reaction to major geopolitical events in Israel's history, the literary composition of various prophetic books, and the continuing appropriation of Israelite prophetic literature in the contemporary Christian community. 3 credits.
Fall Long Term, 2009–2010; Mr. Hutton

EF/OT3210 (Un)Common Space: Contested Geographies—Holy Land
A travel seminar aimed at exploring the differing, and often contested, geographies of the "holy land" to three principal ends: to introduce students to the culture and history of biblical (Iron Age) Israel and Judah through the lens of geography and to the ongoing political and religious significance of this geography for Israelis and Palestinians, on the one hand, and for Jews, Christians, and Muslims, on the other; and to explore the role that geography plays in the formation of ethnic, religious, and political identities. Key archeological and cultural sites will be visited and students will have opportunities to participate in forums (or other gatherings) with representatives of area academic institutions and various governmental, non-governmental and/or religious organizations. Implications of this kind of experiential-based learning for the teaching of the Bible in church and academy will be featured. This course does not fulfill the "close reading of the text" requirement. This course fulfills the education and formation requirement and a Biblical Department Old Testament distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Dobbs-Allsopp and Mr. Mikoski

OT3202 The Old Testament and Its Consequences
This course considers the "history of consequences" (variously called "history of interpretation," "history of reception," and "history of effects") of selected Old Testament texts, as evident in Jewish, Christian, and Islamic commentaries, theological and philosophical writings, literature, liturgy, music, and visual arts. Students will have opportunities to do research on selected passages and figures in the Old Testament. 3 credits. This course does not fulfill the "close reading of the text" requirement.
Fall Long Term, 2008–2009; Mr. Seow

OT3211 Interpretation and Theology of the Pentateuch
Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted, with a focus on contemporary issues of theology and faith. 3 credits.
Spring Long Term, 2009–2010; Mr. Olson

OT/NT3216 Sin and Salvation in the Old and New Testament
This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions? Prerequisites: OT101 and NT101. 3 credits.
Spring Long Term, 2009–2010; Ms. Gaventa and Ms. Lapsley

OT3230 Interpretation of Job (English)
This is a course on the interpretation of the book of Job. It will include close reading of selected portions of the book as well as consideration of the broader literary, theological, and ethical issues. Some attention will be given to the consequences of the text in Judaism, Christianity, Islam, English literature, visual arts, and music. 3 credits.
Fall Long Term, 2009–2010; Mr. Seow

OT3240 Israel's Wisdom Literature
A survey of the wisdom writings of Israel, especially the books of Proverbs, Job, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. This course will consider the problems and possibilities of preaching and teaching from these texts and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: OT1101. 3 credits.
Spring Long Term, 2009–2010; Mr. Seow

English Exegesis courses that fulfill "close reading of the text" requirement

OT3300 Introduction to English Bible Exegesis: Genesis
Introduction to exegetical method and close reading of the Bible using the English text of Genesis. This course fulfills the "close reading of the text" requirement. Prerequisite: OT2101 or OT101. 3 credits.
Spring Long Term, 2008–2009; Mr.Olson

OT3301 God in the Old Testament
This course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology. This course fulfills the "close reading of the text" requirement. Prerequisite: OT2101 or OT101. 3 credits.
Spring Long Term, 2008–2009; Mr. Seow

NT/OT3304 Iconography, Symbolism, Theology
An exploration of the books in the Bible, from Genesis to Revelation, with a focus on symbolism and theology. By studying archaeology we learn about iconography, which leads to symbolism, and eventually theology. Biblical theology is a complex world of symbolic languages. This course fulfills the "close reading of the text" requirement. Prerequisite: OT101 or OT2101. 3 credits.
Spring Long Term, 2008–2009; Mr. Charlesworth

OT3360 Old Testament, Women, and Cultural/Ecclesial Diversity
Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study texts appropriate to their own cultural and ecclesial contexts. Consideration of multicultural and multi-ecclesial perspectives on feminist hermeneutics, language about God, and teaching strategies. Emphasis on readings from diverse cultural and ecclesial settings and mutual learning from students' own diverse contexts. Assignments will include exegetical papers, in-class teaching, and preparation of lesson plans for congregational use. This course fulfills the "close reading of the text" requirement. Prerequisite: OT101 or OT2101. Pass/Fail. 3 credits.
Spring Short Term, 2008–2009; Ms. Sakenfeld

OT/NT3380 Biblical Theology and Practice of Ministry—English
Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies. This course fulfills the "close reading of the text" requirement. Prerequisites: OT101 or OT2101, and NT101 or NT2101. 3 credits.
Fall Long Term, 2008–2009; Mr. Olson

Language Exegesis Courses that fulfill "close reading of the text" requirement

OT3400 Introduction to Hebrew Exegesis
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal materials, prophets, psalms, and wisdom literature. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. This course fulfills the "close reading of the text" requirement. Prerequisite: OT152 or OT1152 or OT4S. 3 credits.
Fall Long Term, 2008–2009; Ms. Lee

OT3405 Exegesis of Exodus
Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text. This course fulfills the "close reading of the text" requirement. Prerequisites: OT1152 or its equivalent. 3 credits.
Spring Long Term, 2008–2009; Mr. Olson

OT3417 Interpretation of Ezekiel in Hebrew
A study of the Book of Ezekiel in Hebrew, with attention to historical, literary, and theological questions, as well as selected issues in the history of interpretation. Particular attention will be given to practicing exegesis, and to the book's implications for contemporary issues of theology and faith. Prerequisites: OT4S, OT152, or OT1152 or its equivalent. 3 credits.
Fall Long Term, 2009–2010; Ms. Lapsley

OT3434 Exegesis of Second and Third Isaiah
A study of Isaiah 40–66 in the context of the crisis of the Babylonian exile. Consideration given to the nature of prophecy, historical background, the image of the suffering servant, and the reshaping of creation and exodus themes for a new time. The relation of those chapters to the rest of the book, their use in the New Testament and the history of the church, and their contemporary message. This course fulfills the "close reading of the text" requirement. Prerequisites: OT101 or OT2101 and OT1152, OT152, OT4S or its equivalent. 3 credits.
Spring Long Term, 2008–2009; Ms. E. Lee

OT3437 Song of Songs
Exegesis and interpretation of the Song of Songs. Issues of historical, literary, and theological interest are taken up throughout. This course fulfills the "close reading of the text" requirement. Prerequisite: OT152 or OT1152 or OT4S. 3 credits.
Fall Long Term, 2008–2009; Mr. Dobbs-Allsopp

OT3440 Exegesis of Ruth and Esther
Exegesis and interpretation of the Hebrew text of Ruth and Esther, with attention to the literary and theological features of the text. Special consideration given to the issues of kinship/otherness, inclusion/exclusion, identity formation, providence and evil, and their significance for the life of Christian discipleship. Prerequisites: OT101 and OT152 or OT4S. 3 credits.
Spring Long Term, 2009–2010; Ms. E. Lee

OT3464 Hebrew Poetry
This course is intended to serve as a general introduction to Hebrew poetry. It does so first through a formal curriculum composed of a series of lectures on selected topics in Hebrew prosody and readings of specific Hebrew poems (with attendant secondary literature), and secondly through an independent course of directed study determined by the student in consultation with the instructor. 3 credits.
Fall Long Term, 2009–2010; Mr. Dobbs-Allsopp

OT3466 Women in Old Testament Narratives
A study, in Hebrew, of Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisites: OT101 or OT2101 and OT4S, OT152, or OT1152 or its equivalent. 3 credits.
Spring Short Term, 2009–2010; Ms. Lapsley

OT3480 Biblical Theology and the Practice of Ministry
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Prerequisites: OT2101, NT2101, OT1152, NT1152. 3 credits.
Spring Long Term, 2009–2010; Mr. Olson

Advanced Electives

(courses that do not fulfill Biblical Department distribution requirements)

OT5010 Accelerated Hebrew Reading
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2008–2009; Mr. Huffmon
Fall Long Term, 2009–2010; Mr. Seow

OT5040 Aramaic II
Reading from selected texts in various Aramaic dialects (e.g., Old Aramaic, Official Aramaic, Palmyrene), with some attention given to a review of the basics of Aramaic grammar. (For students interested in a systematic introduction to Aramaic grammar, an Introduction to Syriac [NES 515] is offered on a regular basis every fall at Princeton University. Consult the course offerings at Princeton University for further details.) 3 credits.
Spring Long Term, 2009–2010; Mr. Dobbs-Allsopp

OT5050 Historical Hebrew
An introduction to the study of the historical development of Classical (Biblical) Hebrew. Prerequisite: course OT152 or OT4S or OT1152 and at least one course in Hebrew exegesis. This course does not fulfill Biblical Department distribution requirements. Three credits.
Fall Long Term, 2008–2009; Mr. Seow

OT5054 Ugaritic
Introduction to the language and literature of ancient Ugarit. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Dobbs-Allsopp

OT5055 Akkadian Grammar
Study of Akkadian grammar in transcription with reading of cuneiform texts from several periods of the language. This course does not fulfill Biblical Department distribution requirements. Designed for Ph.D. students but also open to qualified M.Div. or Th.M. students. 3 credits.
Fall Long Term, 2008–2009; Ms. Pongratz-Leisten

OT5056 Akkadian Grammar
Study of Akkadian grammar in transcription with reading of cuneiform texts from several periods of the language. This course does not fulfill Biblical Department distribution requirements. Designed for Ph.D. students but also open to qualified M.Div. or Th.M. students. 3 credits.
Spring Long Term, 2008–2009; Ms. Pongratz-Leisten

OT5096 Northwest Semitic Epigraphy
A graduate seminar introducing students to the study of inscriptions in Hebrew and the related languages of Syria-Palestine, especially Moabite, Ammonite, Phoenician, and Aramaic. Limited to Ph.D. students and others with permission of the instructor. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Dobbs-Allsopp

New Testament

Introductory Courses

NT1151 Introduction to New Testament Greek
A yearlong introduction to the elements of New Testament Greek with emphasis on the mastery of forms, basic vocabulary, and syntax. Selected portions of the Greek New Testament are read in the second semester. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be taken before registration for the second semester of the course. This course does not fulfill Biblical Department distribution requirements. 3 credits.
Fall Long Term, 2008–2009; Mr. Berg
Fall Long Term, 2009–2010; Mr. Berg and Mr. Parsenios

NT1152 Introduction to New Testament Greek
This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ. Prerequisite: NT1151. 3 credits.
Spring Long Term, 2008–2009; Mr. Berg
Spring Long Term, 2009–2010; Mr. Parsenios and Mr. Berg

NT1152 Introduction to New Testament Greek
An introduction to the elements of New Testament Greek, with an emphasis on mastering forms, basic vocabulary, syntax, and reading the Greek New Testament. Standard reference works for biblical exegesis will be presented. 6 credits.
Summer, 2009; Staff

NT1153 Greek Translation
Designed to enable students to acquire and maintain proficiency in the reading of Hellenistic Greek. Readings will come primarily from the Greek Bible but will also include selected extra-biblical texts. This course does not fulfill Biblical Department distribution requirements. Prerequisite: NT152 or NT4S or NT1152 or permission of the instructor. 1 credit.
Fall Long Term, 2008–2009; Staff
Spring Long Term, 2008–2009; Staff
Fall Long Term, 2009–2010; Staff
Spring Long Term, 2009–2010; Staff

NT2101 Introduction to the New Testament
This course will provide an introduction to the New Testament by (1) developing a basic knowledge of the New Testament writings with respect to their literary and theological characteristics, (2) providing insight into the cultural and religious matrix of early Christianity, (3) introducing the academic study of the New Testament and the art and methods of exegesis. A consistent concern throughout will be the integration of exegesis, theology, and life in Christ. This course is required of all M.Div. and M.A. students in their first year. 3 credits.
Spring Long Term, 2008–2009; Mr. Parsenios and Mr. Wagner
Spring Long Term, 2009–2010; Mr. Black

General Electives and Theme Courses
(courses that do not fulfill "close reading of the text" requirement)

NT/OT3216 Sin and Salvation in the Old and New Testament
This course will examine selected texts and traditions from the Old and New Testaments with a view toward understanding the ways in which human sinfulness is presented. What do sin and salvation look like in the diverse traditions of the Bible? What are the theological and pastoral implications of thinking about sin and salvation in conversation with these texts and traditions? Prerequisites: OT101 and NT101. 3 credits.
Spring Long Term, 2009–2010; Ms. Gaventa and Ms. Lapsley

NT3220 Issues in the Theology of Scripture
Few would disagree that there is a crisis in biblical interpretation in contemporary American Protestantism. One of the contributing factors is a lack of serious attention to the theology of scripture itself. The goal of this course is to address this oversight by reflecting on the emergence of "scripture" in ancient Judaism and Christianity, the theology of inspiration and revelation, and the nature of contemporary debates over the interpretation of the Bible. Readings will include works by John Webster, George Lindbeck, and James Barr. Guest speakers will be drawn from all the Seminary's academic departments. 3 credits.
Fall Short Term, 2009–2010; Mr. Berg

English Exegesis Courses that fulfill the "close reading of the text" requirement

NT/OT3304 Iconography, Symbolism, Theology
An exploration of the books in the Bible, from Genesis to Revelation, with a focus on symbolism and theology. By studying archaeology we learn about iconography, which leads to symbolism, and eventually theology. Biblical theology is a complex world of symbolic languages. This course fulfills the "close reading of the text" requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Charlesworth

NT3305 Exegesis of the Gospel of John
The Gospel of John holds in tension what appear to be competing theological visions. It expresses, for instance, both high and low Christology, both future and realized eschatology, both positive and negative evaluations of Jesus' "signs," etc. Interpreters often ease this tension by deciding that only one side of each issue represents the "real" thought of John. This course will take seriously the tension, however, not by erasing it, but by demonstrating how the apparently tensive elements force one to a higher level of theological reflection. We will also reflect on how the Gospel's literary qualities contribute to its unique theological expression. This course fulfills the "close reading of the text" requirement. 3 credits.
Spring Long Term, 2009–2010; Mr. Parsenios

NT/TH3310 Jews and Judaism in Christian Scripture, Preaching, and Theology
Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics. This course fulfills the "close reading of the text" requirement and a theology distribution requirement. Pass/Fail. Prerequisite: NT2101 or NT101. 3 credits.
Fall Long Term, 2008–2009; Ms. Charry and Mr. Wagner

NT3326 The Johannine Epistles
A close analysis of the three epistles of John, with attention to a broad range of historical, literary, and theological issues designed to illuminate the importance of these epistles for Christian faith and life. This course fulfills the "close reading of the text" requirement. Prerequisite: NT101 or NT2101. 3 credits.
Fall Long Term, 2008–2009; Mr. Parsenios

NT3341 Prayer in the New Testament
An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church. This course fulfills the "close reading of the text" requirement. Prerequisite: course NT2101 or NT101. Pass/Fail. 3 credits.
Fall Long Term, 2008–2009; Mr. Black

NT/TH3368 Paul and Karl
An examination of Karl Barth's monumental Epistle to the Romans in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel. This course fulfills the "close reading of the text" requirement. This course fulfills Theology Department distribution requirements. Prerequisites: courses NT101, NT2101 and either TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Ms. Gaventa and Mr. McCormack

OT/NT3380 Biblical Theology and Practice of Ministry—English
Exegesis of selected Old and New Testament texts in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Weekly use of case studies. This course fulfills the "close reading of the text" requirement. Prerequisites: OT101 or OT2101, and NT101 or NT2101. 3 credits.
Fall Long Term, 2008–2009; Mr. Olson

NT3381 The Biblical and Shakespearean Visions
An inquiry into alternative views of God and the human condition suggested by Shakespearean drama and the English Bible, contrasting such works as King Lear with the Book of Job and Measure for Measure with Matthew's gospel. Close study of literary qualities shared and divergent, theological assumptions, and their influence on contemporary thought. 3 credits.
Fall Long Term, 2009–2010; Mr. Black

Language Exegesis Courses that fulfill the "close reading of the text" requirement

NT3400 Introduction to New Testament Exegesis
An introduction to exegetical methods by means of translation and interpretation of selected passages from the Greek New Testament, with attention to the place of critical biblical study in the church's ministry. Prerequisite: course NT1152 or NT152 or NT4. 3 credits.
Fall Long Term, 2008–2009; Mr. Black
Fall Long Term, 2009–2010; Ms. Gaventa

NT3406 The Gospel of Mark
A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 or NT2101 and NT152, NT4S or NT1152. 3 credits.
Spring Long Term, 2008–2009; Mr. Black

NT3414 Exegesis of Romans
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: NT101 and NT152 or NT4S. 3 credits.
Spring Long Term, 2009–2010; Ms. Gaventa

NT3416 Greek Exegesis of 1 Corinthians
The Corinthian Christians struggle to be the Body of Christ while continuing to live each day within the body politic of first century Corinth. As they navigate between their new lives and old, they are divided on issues related to eschatology, spiritual gifts, boundaries between believers and non-believers, and many other matters. 1 Corinthians will be read as a call to concord in response to the divisions in Corinth, and our consistent concern will be to interpret this theologically rich letter as a tool of pastoral care and moral formation. This course fulfills the "close reading of the text" requirement. Prerequisite: course NT2101 or NT101 and NT152 or NT4S or NT1152. 3 credits.
Fall Long Term, 2008–2009; Mr. Parsenios

NT3418 Greek Exegesis of Galatians
Reading and exegesis of the entire letter in Greek. Special attention will be given to the significance of the inclusion of the Gentiles for early Christian theology, the nature of justification, and the apocalyptic dimensions of Paul's thought. This course fulfills the "close reading of the text" requirement. Prerequisites: NT101 or NT2101 and NT152, NT4S or NT1152. 3 credits.
Spring Long Term, 2008–2009; Mr. Berg

Beverly Roberts Gaventa
Helen H.P. Manson Professor of New Testament Literature and Exegesis

cat080

NT3420 Women and the Letters of Paul
Women in Paul's letters, in the churches of Paul's ministry, and as readers of Paul's letters. Prerequisite: NT101. 3 credits.
Fall Long Term, 2009–2010; Ms. Gaventa

NT3426 Greek Exegesis of Philippians and Philemon
Close reading of the Greek text of Philippians and Philemon with particular attention to questions of Christology, ecclesiology, and the moral formation of the Christian community for mission. This course fulfills the "close reading of the text" requirement. Prerequisites: NT101 or NT2101 and NT152, NT4S or NT1152. 3 credits.
Spring Short Term, 2008–2009; Mr. Wagner

NT3436 Greek Exegesis of Ephesians
An exegetical and theological study of the Greek text of the epistle to the Ephesians, with an emphasis on its place in the Pauline tradition, its relationship to ancient Jewish and Christian apocalyptic traditions, the Trinitarian dimensions of its theology, and the challenges posed by the interpretation of its so-called "household code." Students will be evaluated on the basis of weekly exegetical worksheets, occasional minor writing assignments, and a final project chosen from three options. 3 credits.
Fall Long Term, 2009–2010; Mr. Berg

NT3437 Greek Exegesis of James
The Epistle of James has been called the most socially conscious writing in the New Testament. We will emphasize both the powerful exhortation for which James is well known, as well as the particular theological vision that underlies this exhortation. To accomplish this, we will trace how the various ingredients of the letter (sayings of Jesus, wisdom traditions, the Old Testament, motifs from Greco-Roman moral philosophy, etc.) are blended into a rhetorically powerful and coherent argument. Finally, by reading the document in Greek, we will attend to the often unique vocabulary of James, as well as the letter's at times very elegant style. This course fulfills the "close reading of the text" requirement. Prerequisite: NT1152, NT152, or NT4S and NT2101 or NT101. 3 credits.
Spring Long Term, 2008–2009; Mr. Parsenios

NT3450 The Historical Jesus
A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an in-depth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT2101 and NT1152. 3 credits.
Spring Long Term, 2009–2010; Mr. Charlesworth

NT3471 Hebrew and Theology of the Dead Sea Scrolls
A study of the paleography and theology of the Dead Seas Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: OT2101and OT1151. 3 credits.
Fall Long Term, 2009–2010; Mr. Charlesworth

NT3480 Major Themes in New Testament Theology
An exploration, designed for students preparing for ministry, of the New Testament's principal claims about God, the character and activities of Jesus Christ, and the church's ministry. Prerequisites: courses NT101 and NT400 or other Greek-based exegesis course. 3 credits.
Fall Long Term, 2009–2010; Mr. Black

Advanced Electives
(courses that do not fulfill "close reading of the text" requirement)

NT5040 Advanced Greek Reading
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies This course does not fulfill Biblical Department distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Wagner

Departmental Faculty

Shane Alan Berg, Instructor in New Testament. M.Div., Princeton Theological Seminary; Ph.D. candidate, Yale University. His research interests include the religious epistemologies of ancient Jewish and Christian writings, the theology of scripture, communal patterns of organization in the Dead Sea Scrolls, and papyrology. (Presbyterian)

Carl Clifton Black II, Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are the synoptic Gospels, particularly Mark and Matthew; the Gospel of John; theology of the Old and New Testaments; Greco-Roman rhetoric; and the history of the interpretation of scripture. (United Methodist)

James Hamilton Charlesworth, George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T., Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (United Methodist)

Frederick William Dobbs-Allsopp, Associate Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University. His research and teaching interests include Hebrew poetry (especially Lamentations and Song of Songs), integration of literary and historical methods of interpretation and postmodern thought and theology, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

Beverly Roberts Gaventa, Helen H.P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College; D.D.(Hon.), Christian Theological Seminary. She is particularly interested in Luke-Acts, the letters of Paul, literary approaches to biblical texts, and New Testament theology. (Presbyterian)

Jeremy Michael Hutton, Assistant Professor of Old Testament. A.M. and Ph.D., Harvard University. His research interests include symbolic geography in the Old and New Testaments, Israelite prophets and the institution of prophecy, the formation and structure of the Deuteronomistic history, anthropological and sociological approaches in biblical interpretation, the nature of religious authority, Northwest Semitic languages, and biblical reading strategies. (Lutheran)

Jacqueline Evangeline Lapsley, Associate Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological approaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Presbyterian)

Eunny Patricia Lee, Assistant Professor of Old Testament. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include Israel's wisdom literature, Old Testament theology, reception history of the prophets, textual criticism, and the theme of "Israel and the nations." (Presbyterian)

Dennis Thorald Olson, Professor of Old Testament. M.Div., Luther Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

George Lewis Parsenios, Assistant Professor of New Testament. M.Div., Holy Cross Greek Orthodox School of Theology; Ph.D., Yale University. His research and teaching interests include the Johannine literature; the interaction between early Christianity and classical culture; and patristic hermeneutics, particularly in the interpretation of the Gospel of John. (Greek Orthodox)

Katharine Doob Sakenfeld, William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University; S.T.D.(Hon.), Hastings College. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

Choon-Leong Seow, Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His research and teaching interests include the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

Jackson Ross Wagner Jr. , Associate Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His interests include the interpretation of scripture in early Judaism and early Christianity, the Septuagint, and Pauline theology. (United Methodist)

cat0809

History

Professors: Richard K. Fenn, Elsie A. McKee, Kathleen E. McVey, James H. Moorhead (Chair), Paul E. Rorem, Iain R. Torrance

Associate Professors: Kenneth Appold, James C. Deming+, Yolanda Pierce, Richard Fox Young

+On leave spring semester

Church History

Early/Medieval

CH1100 Survey of Early and Medieval Church History
The life and thought of the Christian church from the apostolic period to the eve of the Reformation. Lectures and group discussions of brief writings representative of major movements and doctrinal developments. Designed as an orientation to the shape of the whole tradition in its social setting. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Rorem
Fall Long Term, 2009–2010; Ms. McVey

CH1105 Medieval Christianity in its Context
A broad survey of the medieval church, its theology, and culture, in historical context. Some emphasis will be placed on the art, architecture, and music of medieval Christianity, and the relationships of Christians to Muslims and Jews. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Rorem

CH1125 Early and Medieval Art, Architecture, and Worship
Designed to accompany CH1100 Survey of Early and Medieval Church History, an introductory survey of art, architecture, and worship from the catacombs to the late medieval context. May also be taken independently by students with basic knowledge of early and medieval church history. This course does not fulfill the early/medieval church history requirement. 2 credits.
Fall Long Term, 2009–2010; Ms. McVey

CH3218 Women Leaders of the Medieval Church
A survey of specific women who influenced medieval Christianity: abbesses, educators, playwrights, mystics, reformers, mothers, legends, monarchs, martyrs, composers, saints and other theologians. This course fulfills the early/medieval church history requirement. Pass/Fail. 3 credits.
Spring Long Term 2009–2010; Mr. Rorem

CH3210 Cultural Diversity in Early Christian History
Study of the main centers of early Christianity in their wider cultural environments: Alexandria, Antioch, Edessa, Jerusalem, Carthage, Rome, and Constantinople. Exploration of cultural diversity and its effects on the development of early Christian theology and practice. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. McVey

CH3212 Introduction to the Christian Mystical Tradition
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Short Term, 2009–2010; Mr. Rorem

CH/TH3214 The Evolution of Trinitarian Doctrine
Development of Trinitarian doctrine in the matrix of the early Church and the three principal cultural environments within which this development took place: Greek, Latin, and Syriac. Attention will be given to the influence of prior religious or philosophical concepts on the language and imagery of the Trinitarian models. Through study of historical and cultural elements of early Trinitarian development, students will be prepared to think critically and creatively about the relation between theology and culture and to consider options for culturally diverse expressions of Christian belief, especially for peoples whose cultural roots are not in the Greco-Roman world. Implications for feminist theologies and for Muslim-Christian and Jewish-Christian dialogues will also be considered. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Long Term, 2008–2009; Ms. McVey

CH3221 St. Augustine, His *Confessions*, and His Influence
The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions*, examination, and research paper. This course fulfills the early/medieval church history requirement. Pass/Fail. 3 credits.
Spring Long Term, 2008–2009; Mr. Rorem

CH3225 Muslims and Christians from Muhammad to Luther
A survey of the various facets of the relationship between Islam and Christianity from Muhammad to the Reformation. Special attention to the Qur'an and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper. This course fulfills the early/medieval church history requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Rorem

CH3280 Spirituality and Christology in Early Medieval Europe
This course surveys the transformations in Western spirituality from the sixth through the ninth centuries CE. Attention will be given to the intense interactions during this period both between the eastern and western Mediterranean and between the Mediterranean and regions north of the Alps, including Celtic Ireland, England, and the northwestern Continent before and under the Carolingian Empire. Particular topics may include the Ecumenical Councils (fifth through eighth centuries), comparative developments in Christology; eschatology and apocalypticism; relations between the papacy, the Byzantine Empire, and northern Europe; monasticism; the pastoral theology of Pope Gregory the Great; icons and iconoclasm; Carolingian spirituality and its artistic and literary expressions; the religious lives of women. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Short Term, 2008–2009; Ms. Chazelle

CH4205 Readings in Patristic Greek
Readings from the Fathers of the Greek Church. Texts will be chosen to coordinate with the instructor's other course offerings of the semester. This course may be taken more than once for credit since the texts to be read will change. This course does not fulfill the early/medieval church history requirement. 1 credit.
Fall Long Term, 2008–2009; Ms. McVey
Spring Long Term, 2008–2009; Ms. McVey

CH4214 Art and Worship in Syriac Christianity
A survey of the art, architecture, and worship traditions of the Syriac Christian tradition. Meant to accompany CH5215 Syriac Christianity and the Rise of Islam. It may also be taken independently. 2 credits.
Spring Long Term, 2009–2010; Ms. McVey

CH4215 Early Christian Art, Architecture, and Worship
Study of the material culture (painting, sculpture, textiles, architecture, iconography, and hymnody) of the early church, especially in the context of worship. This course is meant to be an optional supplement to CH3210 Cultural Diversity in Early Christian History. It may also be taken independently by students with sufficient historical background. This course does not fulfill the early/medieval church history requirement. 2 credits.
Fall Long Term, 2008–2009; Ms. McVey

CH5215 Syriac Christianity and the Rise of Islam
The history of Christianity in the Syriac-speaking world from the Apostle Thomas through the early Islamic period. Living at the eastern boundaries of the Roman Empire, at the edge of Arabia, and in the Persian Empire, Syriac Christians lived in a multicultural and multi-religious context. Course themes include early Jewish Christianity, theology through poetry and hymns, female theological language, Christology and biblical interpretation, early missions to India and China, Christian influence on the Qur'an and nascent Islam, and life under early Muslim rule. This course fulfills the early/medieval church history requirement. 3 credits.
Spring Long Term, 2009–2010; Ms. McVey

CH5216 Readings in Syriac
Readings from early Christian Syriac texts chosen to coordinate with CH5215 Syriac Christianity and the Rise of Islam. It may also be taken independently. This course does not fulfill the early/medieval church history requirement. 1 credit.
Spring Long Term, 2009–2010; Ms. McVey

CH5223 The Theological Legacy of the Dionysian Forgery
An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention will also be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative (apophatic) theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. This course does not fulfill the early/medieval church history requirement. Prerequisite: CH101, CH1100 or a course in early church history. 2 credits.
Fall Short Term, 2008–2009; Mr. Rorem

Reformation

CH1311 Calvin and the Church, 1509–2009
Calvin's 500th birthday provides the context for an interdisciplinary study of his doctrine of the church and its development and influence through five centuries. Included are historical background, international or multicultural expressions, and theological and practical adaptations and application. This course does not fulfill the Reformed church history requirement. 1 credit.
Fall Short Term, 2008–2009; Ms. McKee

CH/WR3150 The Liturgical Year: History and Theology
Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components. This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements. 3 credits.
Spring Long Term, 2008–2009; Ms. McKee

CH3218 Women Leaders and Voices in the Reformation
Women in religious and lay life, women reformers and renewers of tradition, are voices often neglected or added-on although they almost always make up more than half of the church. The course examines the lives and writings, devotion and theology of women leaders of all religious traditions, with special attention to Argula von Grumbach (Lutheran), Katharina Schütz Zell (Reformed), Theresa of Avila (Roman Catholic), and Margaret Fell (Quaker). This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2009–2010; Ms. McKee

cat0809

CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation
In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2009–2010; Ms. McKee

CH3315 The Theology of John Calvin
Central to traditional understanding of Calvin is the *Institutes of the Christian Religion* in its final version (1559). Besides shifting attention to the early *Institutes* (1536, 1541), this course engages with Calvin's equally important exegetical writings (commentaries, sermons) and the wide range of his ecclesial and pastoral writings (liturgies, music, catechisms, letters, etc.), in the context of his work as a pastor and preacher as well as reformer and teacher. This course fulfills the Reformation church history requirement. Prerequisite: studies in Reformation history or theology. 3 credits.
Fall Long Term, 2008–2009; Ms. McKee

CH3320 Martin Luther and the German Reformation
This course offers an introduction to the German Reformation, with particular focus on Martin Luther's contribution in thought and work. Emphasis will be on the history of key events and developments, their implications for the public and institutional life of the early-modern church as well as on personal piety, and on understanding Luther's theological writings. This course fulfills the Reformation church history requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Appold

CH3324 History of the Catholic and Counter-Reformation
Students will examine the history of reform initiatives that predate the Reformation, arose in tandem with or as a result of the Reformation, but that did not lead to a break in communion with Rome. These will include monastic reform movements, new religious orders, conciliarism, the fight against Protestantism, and the influences of social protest and reform. Attention will also be paid to the politics and theology of the Council of Trent. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Appold

CH3336 Bible, Preaching, and Catechesis in the Reformation
Much of the history, theology, and piety of the Western church can be discerned by tracing the roles of the Bible, preaching, and catechesis in religious texts and practices, academic study and daily devotion, theology and culture from the later Middle Ages through the seventeenth century. Primary texts, audio and visual sources used; individual or group projects welcomed. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2008–2009; Ms. McKee

CH3340 English and Scottish Reformations
Although clearly related to continental reforms, churches in the British Isles developed their own distinctiveness, including broadening the ecclesial patterns of the Reformed tradition. Begins with late medieval Lollardy, focuses on the growing diversity within the English church and the shaping of Scottish Presbyterianism, with attention to liturgical and devotional practices, biblical translation and theology, polity, and art. Group or individual projects welcomed. This course fulfills the Reformation church history requirement. 3 credits.
Fall Long Term, 2009–2010; Ms. McKee

CH3345cr Church and State in the Middle Ages and Reformation
This course traces the development of church-state relations in Europe from the eleventh through the sixteenth centuries, focusing in particular upon the rise of the papacy as a centralized instrument of power and authority, and on various counter-developments, up to and including the most radical of these at the time of the Reformation. The course will analyze both the historical developments themselves and the theological doctrines that facilitated or criticized them. This course fulfills the Reformation church history requirement. 3 credits.
Spring Long Term, 2009–2010; Mr. Appold

CH3390 Sites and Sources of the Reformation in Germany
(pending approved financial plan)
This course is a travel course. It offers a unique opportunity to study the German Reformation by visiting major historical sites in eastern Germany. Lectures and reading in Reformation History will be accompanied by visits to churches, museums and historical archives in Wittenberg, Leipzig, Eisleben, Mühlhausen, and Eisenach. This course fulfills the Reformation church history requirement. 3 credits.
Spring Short Term, 2009–2010; Mr. Appold

CH4316 Reading Calvin
Sermons, commentaries, treatises, Institutes, and other texts in the original Latin or French. May accompany CH3220 Theology of Calvin or CH9330 Calvin and the Classical Reformed Tradition. This course does not fulfill the Reformation church history requirement. 1 credit.
Fall Long Term, 2008–2009; Ms. McKee

CH4360 Renaissance Christianity
This course presents a survey of late-medieval and Renaissance Christianity, including the era's theology, political and intellectual developments, the crisis of the papacy, the conciliar movement, and both popular and elite religious culture. Attention will also be paid to Christian art and architecture of the Renaissance. This course does not fulfill the Reformation church history requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Appold

CH4560 European Christianity in the Confessional Age
This course examines what happened in continental Europe after the Reformation. We will place special emphasis on the historical process of "confession-building" between 1560 and 1700, including the development of Reformed and Lutheran "Orthodoxies," church-state relations, ecumenical initiatives, and the establishment of theology as a scientific discipline. This course presupposes prior knowledge of the Reformation. This course does not fulfill the Reformation church history requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Appold

Modern

CH1130 Survey of Christianity Since the Reformation
Survey of major trends and movements, including the planting of Christianity in the Americas, the evangelical awakenings, the Enlightenment, the impact of political revolutions, Christianity and changing gender roles, African American Christianity, the modern missionary movement and ecumenism, the emergence of theological liberalism and biblical criticism, the fundamentalist controversy, the rise of Pentecostalism, the changing place of Christianity in European and American societies in the twentieth century, and the re-centering of world Christianity to the global south in the twenty-first century. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Moorhead
Spring Long Term, 2009–2010; Mr. Deming

CH3510 Women and Religion in Modern Europe
A study of the historical interaction of social and theological assumptions about gender and women's religious roles, attitudes, and expressions in Europe after the Reformation and into the contemporary era. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Deming

CH3515 Presbyterian History and Theology
History of the Presbyterian tradition, beginning with its roots in Europe and including an examination of its development in the United States from the colonial era to the present. Particular attention is given to the Presbyterian Book of Confessions and the historical context of its various documents. This course fulfills the modern church history requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Deming and Mr. Moorhead

CH3516 The German Church Struggle
A historical study of the struggle for control of the church in Germany from the Wilhelmine era to the Cold War. Topics covered include the roots of the struggle in pre-1914 Germany, including controversies over socialism and the role of anti-Semitism in German society, the Great War and the experience of defeat, church/state controversies under the Weimar Republic, the German Christian Faith Movement, the Confessing Church movement, the church in the Nazi state, and the reconstruction of the German church in the shadow of World War II and the Holocaust. This course fulfills the modern church history requirement. 3 credits.
Fall Short Term, 2009–2010; Mr. Deming

CH3520 Church, Sports, and Leisure in Modern Europe
Explores the attitudes and interaction of European Christianity to the development and spread of sports and leisure in the modern era. Representative topics are the involvement of religious institutions in early modern festivals, the impact of demographic and economic changes on the structures of church and leisure, the emergence of muscular Christianity, debates about Sabbath observance, commercialization, professionalism, and gender as well as ancillary activities like gambling, drinking, and hooliganism. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Deming

CH3620 Women and the History of American Religion
This course is a broad look at the role that women have played in the founding, establishment, and continued expression of a wide variety of religious faiths in America. There will be discussion of specific women figures influential to American religious life and there will also be historical and cultural reflection on the role of gender within religion. This course will specifically focus on women in Judaism, Christianity, and Islam, although students will be encouraged to explore the role of women in other faith traditions. The fields of history, theology, and cultural studies will guide this interdisciplinary and multicultural look at women in American religion. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2009–2010; Ms. Pierce

CH3625 African American Religious History
This course charts the history of religious life among African Americans in their passage from slavery to freedom. It begins with a study of traditional African religions; African retentions in Christianity; and the impact of Western Christianity (Catholicism and Protestantism) on African Americans. The course also examines lesser-known African American religious expressions, including Islam; Santeria; Voodoo; the black Israelite movement; and Afro-Caribbean magic and folk beliefs. Particular attention will be paid to the issues of slavery, racism, sexism, and institutional oppression within the contemporary African American Christian experience. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2008–2009; Ms. Pierce

cat0809

CH3630 Pentecostalism in the Americas
This course is an exploration of the history and theology of the Pentecostal and Holiness faith traditions in the Americas. Examining the major movements, historical figures, and roots of the Pentecostal tradition, a particular emphasis will be placed on the operation of race, gender, and class within the Pentecostal context. While considerable attention will be given to the historical origins of the Pentecostal and holiness movements, there will also be significant time devoted to studying the contemporary outpouring of Pentecostal worship traditions across many denominations and faith traditions. This course fulfills the modern church history requirement. 3 credits.
Spring Long Term, 2008–2009; Ms. Pierce

CH3650 American Religion, American Literature
This course examines the connections between American religious faith, spirituality, and theology in contemporary American novels. By charting the religious dimensions of seemingly secular texts, this class will investigate the intimate relationship between American literature and American religion. What does the study of American literature reveal to us about the nature of the contemporary American religious experience? Secondary works of cultural history, literary criticism, and comparative religious studies will inform our readings of the primary texts. Writers include Morrison, Faulkner, Baldwin, and Updike. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2009–2010; Ms. Pierce

CH4710 Writing as Faith Practice
Using drama, short stories, poetry, and essays, this course will examine the craft of writing as devotional practice. We will read the work of diverse figures, including English devotional poet George Herbert, playwright August Wilson, and essayist Alice Walker. How is writing a form of spiritual practice? How do different faith traditions incorporate writing into their corporate and private worship rituals? What power does the craft of writing have for the Christian believer? This course is particularly designed for those who want to more fully integrate creative writing into their own devotional practices and for those who seek an interdisciplinary approach to analyzing literary texts. This course does not fulfill the modern church history requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. Pierce

CH5620 American Protestantism after Darwin
An analysis of major religious issues from the Civil War to the 1920s. Topics to be studied include the relationship of science and theology, especially the effect of Darwin's evolutionary theory; biblical criticism; the growth of modernism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. This course fulfills the modern church history requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Moorhead

Sociology of Religion

SR3201 Religion and Society
Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings came into play. Societies in which the sacred is in constant dynamic and intense interaction with basic institutions compared to more complex and secularized social systems; symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization; and concentration and the diffusion of the sacred in modern societies. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Fenn
Spring Long Term, 2009–2010; Mr. Fenn

SR3221 Secularization: An Introduction to the Debate
This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention is given to theological interest in religion-less Christianity. This course fulfills the MEHR history distribution requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Fenn

SR3230 Religion and Time
This course focuses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium, and apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Fenn

SR3475 Ministry, Conflict, and Cataclysm
Introduction to a type of exposition that combines sociological analysis and social history with the concerns of ministry. Focus on pastoral ministry to the Christian community during and after the civil war of 66–78 CE and in metropolitan areas of the United States in the years before and after September 11, 2001. Students will analyze and interpret selected pericopes in the Gospel of Mark and the Fourth Book of Ezra with reference to local, communal, national, and transnational sources of conflict and cohesion. This course fulfills the MEHR history distribution requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Fenn

Ecumenics

EC3306 Mission as Function to Mission as Essence
An investigation into the shift from a functional to a theological definition of Christian mission, focusing upon the process in the twentieth century. Themes to be explored include the understanding of mission as "Christian expansion" or "Christianization," as found in the work of early mission theorists such as Bruno Gurtmann; the role of the Jerusalem Conference of the International Missionary Council in these debates; and the response offered by dialectical theology (Barth) as well as the contribution of Hendrik Kraemer in the 1930s. An examination of the later mission debate triggered by Hoekendijk with the response of Lesslie Newbigin will lead to an engagement with the recent discussion of the Trinitarian grounding for mission. The course will conclude with an examination of contemporary appropriation of theological understanding of mission for the life of the Western church. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Flett

EC/TH 3357 Mission in Twentieth-century Theology
A study of whether and how twentieth-century theologians have addressed "mission" as a theological theme, and the ways in which treatments of this theme, or its absence, inform the wider theological system. The topics under consideration include: the doctrine of the Trinity, pneumatology, divine and human agency, ecclesiology, catholicity, apostolicity, and eschatology. This course fulfills the MEHR history distribution requirement. 3 Credits
Spring Long Term, 2008–2009; Mr. Flett

EC/TH3458 Ecumenical Theologies of the Church's Mission
Survey, beginning with the Edinburgh 1910 conference, of the twentieth century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis. This course fulfills the MEHR history distribution requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Guder

HR/EC5345 Cross-cultural Seminar in Hindu-Christian Studies
Premised on a belief that inter-religious dialogue is enhanced by being present at the point of tangency between religions, the seminar travels to Calcutta (West Bengal, India) and bases itself in the heart of the city at Bishop's College, a seminary of the Church of North India. With students and faculty of the College, the seminar learns about, interacts with, and engages India's different Hinduisms and Islams. Themes explored include Hindu and Muslim perceptions of Christianity, Indian Christian theology, spiritual formation in a multi-religious milieu, plus on-the-ground issues of fundamentalism and intolerance, poverty and development. Enrollment by permission with a maximum of twelve students. Prerequisites: HR3345 (Hinduism) or an equivalent and the fall semester, non-credit pre-seminar orientation. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Young

EC5450 Ecumenical Bilateral Dialogue
This course provides a survey of bilateral dialogue between major church traditions, including Lutheran, Reformed, Roman Catholic, Anglican, Orthodox, and Pentecostal. Focusing on close readings of select dialogue material, participants will pay special attention to methods, goals, theological consistency between dialogues, transconfessional patterns, and mutability of confessional "identity." Issues raised will include the role of doctrinal theology, social issues, liturgy, and narrative self-description in ecumenical dialogue, as well as ways in which Christianity's expansion in the global South is changing ecumenism. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Appold

History of Religions

HR/CL3300 World Christianity through World Literature
Readings from contemporary literatures of the global South on the emergence and meaning of Christianity in Latin America, Africa, Asia, and the Pacific. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Young

HR3345 Hinduism
The course fosters inter-religious literacy through the study of "Hinduism" as an aggregate of beliefs and practices, texts and institutions in a variety of contexts, historical and contemporary, South Asian and North American. Opportunities for interaction with local Hindu communities are provided. Theological reflection that takes Hindu and Christian self-understanding into serious account is encouraged. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Young

Richard Fox Young
Elmer K. and Ethel R. Timby Associate Professor of the History of Religions

HR5338 Pluralism, Dialogue, and Witness
Introduces and assesses theological perspectives, historical and contemporary, Catholic, Protestant, and Pentecostal on inter-religious dialogue and Christian witness in a world of many religions, with special attention to problems of interdisciplinarity (history of religions/theology of religions). This course fulfills the MEHR history distribution requirement. Prerequisite: a Seminary course in history of religions or an undergraduate equivalent in world religions. Enrollment is limited to fifteen students. 3 credits.
Spring Long Term, 2008–2009; Mr. Young

HR/EC5345 Cross-cultural Seminar in Hindu-Christian Studies
Premised on a belief that inter-religious dialogue is enhanced by being present at the point of tangency between religions, the seminar travels to Calcutta (West Bengal, India) and bases itself in the heart of the city at Bishop's College, a seminary of the Church of North India. With students and faculty of the College, the seminar learns about, interacts with, and engages India's different Hinduisms and Islams. Themes explored include Hindu and Muslim perceptions of Christianity, Indian Christian theology, spiritual formation in a multi-religious milieu, plus on-the-ground issues of fundamentalism and intolerance, poverty and development. Enrollment by permission with a maximum of twelve students. Prerequisites: HR3345 (Hinduism) or an equivalent and the fall semester, non-credit pre-seminar orientation. This course fulfills the MEHR history distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Young

Departmental Faculty

Kenneth G. Appold, James Hastings Nichols Associate Professor of Reformation History. M.A., M.Phil., Ph.D., Yale University. Dr.theol.habil. Martin-Luther-Universität Halle-Wittenberg, Germany. His areas of interest include the history and legacy of the Reformation, the history of higher education, and the history of theology. (Lutheran)

James Clifford Deming, Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

Richard Kimbell Fenn, Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopalian)

Elsie Anne McKee, Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is the sixteenth-century Reformation, notably John Calvin and Katharina Schütz Zell, the history of exegesis, and the doctrine of the church and the practice of ministry. In the history of worship, her particular interests include ecumenical and cross-cultural relations, and the theology and ethics of worship. (Presbyterian)

Kathleen Elizabeth McVey, Joseph Ross Stevenson Professor of Church History. Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

James Howell Moorhead, Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular, and Protestant eschatology in the same era. (Presbyterian)

Yolanda Pierce, Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University African American Studies Program. M.A., Ph.D., Cornell University. Her area of research lies in eighteenth- and nineteenth-century African American literature and culture (spiritual and slave narratives, memoirs and autobiographies, and religious writing), religious studies (Black church traditions, womanist theology, and contemporary Black thought), nineteenth-century American literature (race, religion, and early American culture), and women's studies (women writers of the African Diaspora). (Pentecostal)

Paul Edward Rorem, Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

Iain Richard Torrance, President, and Professor of Patristics. M.A., University of Edinburgh; B.D., University of St. Andrews; D.Phil., University of Oxford; D.D.(Hon.), University of St. Andrews; D.D.(Hon.), University of Aberdeen. His teaching and research interests include early Christian thought. (Presbyterian)

Richard Fox Young, Elmer K. and Ethel R. Timby Associate Professor of the History of Religions. Ph.D., University of Pennsylvania (Oriental Studies). His research interests focus on the history of encounter between Christianity and various religions of Asian origin (Hinduism and Buddhism especially), the place of Christianity in non-Western pluralisms, and contemporary understandings of inter-religious dialogue. (Presbyterian)

Theology

Professors: L. Gordon Graham, Darrell L. Guder, George Hunsinger, Sang H. Lee, Bruce L. McCormack*, Daniel L. Migliore, Mark L. Taylor, J. Wentzel van Huyssteen (Chair)

Associate Professors: John Bowlin, Ellen T. Charry, Nancy J. Duff, W. Stacy Johnson

*On leave fall semester

Philosophy

PH3301 Philosophy of Religion
Systematic theology is concerned with the nature of God. This presupposes that God exists, a presupposition that it is the business of philosophical theology to explore. The first half of this course explores the arguments that have established themselves over time as the principal lines of thought that are worth examining—the ontological, cosmological, teleological, and moral arguments for God's existence. The second part explores the alternative rational strategies for belief formulated in Pascal's wager and William James's "will to believe." This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Graham

PH3315 Aesthetics
Aesthetics is the branch of philosophy concerned with art and beauty. Among the questions it examines are these: What makes something a work of art, and why is art to be valued? This course will review and examine the principal topics of aesthetics, paying special attention to the concepts of pleasure, beauty, expression, and imagination. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Graham

PH3375cr Political Philosophy and Public Theology
This course examines certain central concepts in political philosophy—for example, liberty, democracy, civil society, the state, power—and relates them to traditional questions about the relation of church and state, and contemporary questions about the proper place of religious beliefs in the public realm. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Graham

PH3421 Calvinism and Enlightenment
It is often supposed that the Enlightenment was a unified and undifferentiated movement of thought that had its origins in the early eighteenth century in France and had its epicenter in Paris. In this course we will examine a different Enlightenment which emerged a century earlier in response to the theology and ecclesiology, the moral, economic, and political thinking of Jean Calvin and his followers in Geneva, Protestant France, the Netherlands, the German Empire, and

Great Britain. The lectures and discussions will present a narrative that moves from Calvin, Reformed scholasticism and theories of the covenants made between God and man and between subjects and their princes, to the natural rights theories of Grotius, Hobbes, Pufendorf, Locke, and others; the "new light" philosophy of Francis Hutcheson; the skepticism of David Hume; Jean-Jacques Rousseau, and Adam Smith. The course will conclude with a review of critics of the Enlightenment in Scotland by members of the Secession Church, John Witherspoon, and (within the Enlightenment) Adam Ferguson. 3 credits.
Spring Short Term, 2008–2009; Mr. Moore

PH5345 Theology and the Problem of Rationality
This course will explore the claim that Christian theologians should be open to critically and publicly account for their faith, and be prepared to reflect on the thought patterns they use in our contemporary scientific culture. The problem of rationality in theological reflection naturally leads to questions like: what is the nature and task of theology, what is the origin and structure of theological statements, and what is the nature of the arguments that theologians use to justify their statements? How does theology relate to science, art, and culture in general? A special focus will be on the role of personal faith commitment in theological reflection, and the adequacy of theology to deal with the problem of the reality and transcendence of God. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. van Huyssteen

PH5350 Body, Mind, and Soul
This is an intensive course of study in contemporary philosophy of mind. The course will be divided into three parts. Week 1: Theories of the relation between mind and body with a special emphasis on physicalism and its alternatives. Week 2: Personal identity and the idea of the soul. Week 3: Emotion and the will, including determinism and its critics. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Graham

Christian Ethics

ET1800 Human Rights in the Church
The Universal Declaration of Human Rights makes no reference to God or Jesus Christ, yet Christian bodies routinely advocate respect for its principles. Where and how do we encounter Jesus Christ in the Declaration? What has been the church's contribution to the international understanding of human rights? Does the church effectively model these principles in its internal life? Does the Declaration's guarantee of religious freedom take precedence over its calls for gender equality, freedom of conscience, and the right to dissent? What might strengthen the church's public witness on human rights? What might constrain or limit it? This course does not fulfill the philosophy or ethics distribution requirement, or Theology Department distribution requirements. 2 credits.
Spring Short Term, 2008–2009; Mr. Donn Mitchell

ET3316cr Ethics and the Problem of Evil
Theological reflection on human suffering, calamity, and woe. Some attention will be given to the theoretical problem of evil and to the theodicies that might be offered in reply, but the course focuses on the practical challenge that evil poses and on the moral and spiritual responses that Christians might muster. Its themes include: virtue, passion, and happiness; worship, sacrifice, and atonement; paradox, mystery, and eschatological hope. This course fulfills the general requirement for Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Bowlin

ET3320cr Vocation, Christian Tradition, and Contemporary Life
Exploration of the doctrine of vocation from the perspective of systematic theology and Christian ethics. We will examine the theological concepts of "call" and "vocation" through the eyes of historical figures (especially Luther, Calvin, and Barth) and a variety of contemporary figures. Contemporary issues will include vocational calling in both the church and the secular workplace, Christian use of material goods, affirmative action, family life, and Christians in the military. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Qualifies as a doctrine/theologian course. Prerequisites: TH221, TH222 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Ms. Duff

ET3340cr Christian Ethics and Modern Times
An introduction to Christian moral norms, virtues, and practices, to the social ideals that Christians confess, and to modern disputes over the substance of those ideals. How shall we love our neighbors, show hospitality to strangers, bear the burdens of sinners and enemies, and speak truth to power in these modern times? Are the ideals of neighbor-love and prophetic justice compatible with the norms of liberal democracy, with individual freedoms and equal rights, or not? Special attention will be given to Christian attitudes toward sexuality, punishment, racial and gender bias, war and nonviolence, economic inequality, and environmental decay. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Bowlin

ET3341cr Augustine on Ethics and Politics
Augustine as moralist and political theologian. Topics include: his philosophical antecedents and opponents, his moral psychology and account of human action, his understanding of virtue and happiness, his treatment of law, coercion, and forbearance, and his ambivalence toward temporal politics. The course will conclude by considering his lively, contemporary legacy. This course fulfills the general requirement for Christian responsibility in the public realm. Qualifies as theologian or doctrine course for M.Div. candidates. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100 or TH221. 3 credits.
Spring Long Term, 2009–2010; Mr. Bowlin

ET3361cr War and Christian Conscience
Theological reflection on the use of violent, coercive force. Special attention will be given to the historical development of Christian doctrine, the emergence of the just war tradition, the warrants for pacifism, and the differences that divide secular and theological accounts. The course will conclude by considering contemporary concerns: terrorism, torture, and irregular warfare. This course fulfills the general requirement for Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100 or TH221. 3 credits.
Spring Long Term, 2009–2010; Mr. Bowlin

ET/TH3425cr The Theology and Ethics of the Niebuhrs
A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, their appropriations of the social sciences, their contributions to public policy, and their methodological importance for ethical thought and practice in our day. Texts include Reinhold Niebuhr's *The Nature and Destiny of Man*, and H. Richard Niebuhr's *The Responsible Self*. This course fulfills the general requirement for a course on Christian responsibility in the public realm. Qualifies as a doctrine/theologian course. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Johnson

ET3460cr Theology and Ethics of Dietrich Bonhoeffer
This course will explore and assess Dietrich Bonhoeffer's distinct approach to theology and ethics, analyzing the method and content of his work, the context in which he lived and wrote, and the extent to which his work still speaks to the church today. In addition to reading some of Bonhoeffer's major works (*Creation and Fall, Discipleship, Life Together, Ethics*, and *Letters and Papers from Prison*), we will read a biography of Bonhoeffer and watch two videos about his life. Qualifies as doctrine/theologian course. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH2100 or TH221. 3 credits.
Spring Long Term, 2009–2010; Ms. Duff

ET5210cr Trajectories in Neo-Calvinism
This course will trace the trajectory of twentieth-century neo-Calvinist social thought from its origin in the life and work of Abraham Kuyper, through the mid-century efforts of Herman Dooyeweerd, to the philosophical projects of Nicholas Wolterstorff. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Mr. Bowlin

ET5215 The Politics of Biblical Interpretation
This course offers a critical examination of ways in which the Bible can be used to influence public arguments, policies, and laws. Using the historical examples of slavery, racial segregation, gender, Sunday closing laws, teaching evolution in public schools, and advocating war, the course will examine different ways in which biblical interpretation can be influenced by political loyalties, as well as ways in which beliefs about the Bible, such as inerrancy, can influence political events. Some attention will be given to Charles Hodge and B.B. Warfield on inerrancy in relation to the heresy trial of Charles Briggs. Students will write two essays, one on their own approach to biblical interpretation and one that addresses one of the public issues studied in class. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH221, TH222 or TH2100. 3 credits.
Spring Short Term, 2008–2009; Ms. Duff

ET5300cr Liturgical Shape of the Christian Life
Working within the discipline of Christian ethics, this course examines the intersection of Christian doctrine, Christian worship, and Christian ethics. Each aspect of a worship service is used to discuss corresponding doctrines, how these doctrines give shape to Christian identity, and how they inform Christian moral action. (Particular, though not exclusive, attention will be given to the issue of war and Christian pacifism.) The course will be grounded in the Reformed tradition, while giving specific attention to feminist and other liberationist perspectives. Students will be encouraged to examine theology, worship, and ethics in light of their own denominational stance and to discuss their different perspectives with each other in class. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH221 or TH2100. 3 credits.
Fall Long Term, 2009–2010; Ms. Duff

ET5318cr Contemporary Moral Theology and Religious Ethics
This course will consider recent developments in Christian moral theology and religious ethics. Topics include: love and justice, the virtues and their semblances, the use of scripture in moral reasoning, Augustinian and political liberalism, natural law and natural rights, goodness and obligation, democracy and the church. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Mr. Bowlin

ET5346cr Issues in Biomedical Ethics
An exploration of the moral issues that arise primarily from technological and scientific aspects of medicine, such as cloning and stem cell research, artificial means of reproduction, and animal and human experimentation. We also look at past pandemics (such as the 1918 flu) and the threat of a future pandemic (such as Avian flu). This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Ms. Duff

ET5347cr Issues in Medical Ethics
Drawing primarily on contemporary Christian ethicists, this course will explore issues in medical ethics such as physician-patient relationship, suffering and prayer, withdrawing and withholding life support, advance directives and funerals, and mental health and developmental disabilities. Specific attention will be given to theological reflections that can be brought to bear on these issues. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. Duff

ET5348cr Issues in Human Sexuality
The course will examine biblical and theological, historical and contemporary Christian views of human sexuality regarding such topics as gender differences, human sexuality in marriage and single life, homosexuality, sexual misconduct and violence, and Christian education for adults and teenagers. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. TH221 or TH2100 is recommended but not required. 3 credits.
Fall Long Term, 2009–2010; Ms. Duff

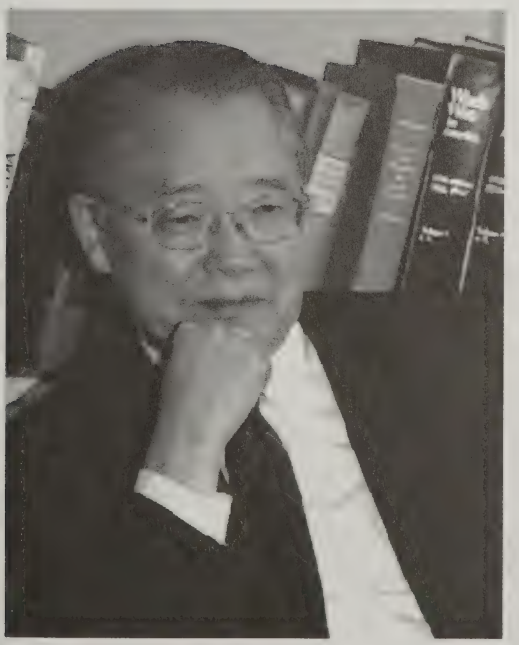
ET5380cr Friendship, Love, and Justice
This course considers how Christian theologians (Augustine, Aquinas, Kierkegaard, and Barth) have borrowed and adapted secular moral discourses (Plato, Aristotle, Stoicism, Kant, and Hegel) in order to explicate certain biblical claims about God, neighbor, love, and friendship. It uses these topics and figures to explore the relation between things natural and gracious, created and recreated, secular and theological. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the philosophy or ethics distribution requirement. Prerequisite: TH221 or TH2100. 3 credits.
Fall Long Term, 2009–2010; Mr. Bowlin

Doctrinal Theology

TH1302 Inquiring after God
An introduction to the theological themes and practices of the Christian church for juniors with little background in the doctrines and literature of the Christian tradition. It integrates doctrine and spirituality by examining brief readings from classic and contemporary sources on the art of study, the practice of science, work, discernment, friendship, affliction, repentance and forgiveness, marriage, scripture meditation, preaching, the Lord's Supper, and prayer. Texts from John Chrysostom, Augustine, Maximus Confessor, Anselm, Aelred of Rievaulx, Bonaventure, Aquinas, Julian of Norwich, Catherine of Siena, Martin Luther, Calvin, Simone Weil, John Paul II, and contemporary theologians. This course does not fulfill Theology Department distribution requirements. 3 credits.
Fall Long Term, 2009–2010; Ms. Charry

TH1510 Charles Darwin and Theology
This course will explore the prominent place of the theory of evolution in current theology and science debates, and will focus on the special challenge of neo-Darwinism to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. A special focus will be the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: how has the evolution of the human mind shaped our abilities to have knowledge of the world, and knowledge of God, faith, and religious experience? This course fulfills Theology Department distribution requirements. 3 credits
Fall Long Term, 2008–2009; Mr. van Huyssteen

TH2100 Systematic Theology
A foundational course covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all juniors. Enrollment limited to sixty-five students. 3 credits.
Fall Long Term, 2008–2009; Mr. Hunsinger
Spring Long Term, 2008–2009; Mr. Johnson
Fall Long Term, 2009–2010; Mr. Taylor
Spring Long Term, 2009–2010; Mr. McCormack



Sang Hyun Lee
Kyung-Chik Han Professor of Systematic Theology and Director of the Asian American Program

TH222 Systematic Theology II
The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all middlers. (This course will not be offered again.) 3 credits.
Fall Long Term, 2008–2009; Ms Charry

EC/TH3300 Introduction to Missional Theology
Survey of the contemporary discussion of the church's mission, emphasizing the biblical foundation and formation of mission, the historical development of mission theology, and the ecumenical missiological debate in the twentieth century. Particular attention is given to the issues of globalization, contextualization, and the "end of Western Christendom." The implications of missional theology for both the theory and practice of ministry are considered. This course fulfills the MEHR history distribution requirement and Theology Department distribution requirements. 3 credits.
Fall Long Term, 2009–2010; Mr. Guder

NT/TH3310 Jews and Judaism in Christian Scripture, Preaching, and Theology
Exploration of the portrayal of Jews and Judaism in Christian scripture, preaching, and theology through a critical examination of selected New Testament texts, read within their Jewish milieu, as well as Christian sermons and theological treatises from the second century to the present day. Focal topics include the identity and character of God, the concepts of "election" and "the people of God," the relationship between the church and the Jewish people, and the nature of anti-Judaism and anti-Semitism. The goal is to develop better informed and more reflective preaching, teaching, and writing on these topics. This course fulfills the "close reading of the text" requirement and a Theology Department distribution requirement. Pass/Fail. Prerequisite: NT2101 or NT101. 3 credits.
Fall Long Term, 2008–2009; Ms. Charry and Mr.Wagner

TH3323 Sacraments and Sacramental Rites
A theological analysis of sacraments and sacramental rites both as classically understood across Christian history, beginning with scripture, among various traditions East and West, and as currently received, reinterpreted, and freshly developed by the liturgical renewal movement and feminism of the late twentieth century with special attention to materials from the PCUSA. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Short Term, 2009–2010; Ms. Charry

EC/TH3357 Mission in Twentieth-century Theology
A study of whether and how twentieth-century theologians have addressed "mission" as a theological theme, and the ways in which treatments of this theme, or its absence, inform the wider theological system. The topics under consideration include: the doctrine of the Trinity, pneumatology, divine and human agency, ecclesiology, catholicity, apostolicity, and eschatology. This course fulfills the MEHR history distribution requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Flett

TH3379cr Cultural Hermeneutics—Ideology, Text, and Power
An exploration into how the cultural backgrounds and perspectives of text interpreters influence their conclusions regarding theology. The ideology of traditional "Eurocentric" theological scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" theological readings. Particular emphasis will be placed upon the interpretative procedures utilized by U.S. Latinos/as and Hispanics, Asian Americans, African Americans, and womanist and feminist thinkers. Perspectives considered also include those of Nicaraguan peasants, Negro slaves, the disabled, preachers in the contemporary Black church, and theologies emergent from LGBTIQ communities. Special consideration given to ways in which students may utilize results from these analyses to broaden their own interpretative horizons. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. Prerequisite: TH2100 or TH221. 3 credits.
Fall Long Term, 2009–2010; Mr. Taylor

NT/TH3368 Paul and Karl
An examination of Karl Barth's monumental Epistle to the Romans in light of recent studies of the theology of Paul. Special attention will be given to the following topics: the apocalyptic character of Romans, the righteousness of God, human and divine agency, the faith of Jesus Christ, and the calling of Israel. This course fulfills the "close reading of the text" requirement. This course fulfills Theology Department distribution requirements. Prerequisites: courses NT101, NT2101 and either TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Ms. Gaventa and Mr. McCormack

TH3370 The Youngest Cappadocian: Gregory of Nyssa
This course examines the theological contributions of Gregory of Nyssa, Gregory of Nazianzus, Basil of Caesarea, and Macrina in the fourth century that may be the most creative in Christian history. We will examine both doctrinal and spiritual works as there was no distinction between these two genres at that time. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Ms. Charry

TH3390cr Empire and Capital—Theological Considerations
Analyzing theories of how imperial power, historically and in the present, intersects with capitalist modes of political economy. The primary focus is on theological concepts (e.g. the kingdom of God, transcendence, creation, the church) that might inform Christian engagement with political and economic forces of globalization today. Special attention given to United States nationalism and use of military force, in their complex interplay with factors of class, race, gender, and sexuality. This course fulfills general requirement for course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Taylor

TH3416 The Atonement in Christian Tradition
A historical survey of leading theories of the atonement, from the early church through the mid-twentieth century. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2009–2010; Mr.McCormack

ET/TH3425cr The Theology and Ethics of the Niebuhrs
A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understanding of the relation of theology and culture, their appropriations of the social sciences, their contributions to public policy, and their methodological importance for ethical thought and practice in our day. Texts include Reinhold Niebuhr's The Nature and Destiny of Man, and H. Richard Niebuhr's The Responsible Self. This course fulfills the general requirement for a course on Christian responsibility in the public realm. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Long Term, 2008–2009; Mr. Johnson

TH3426 The Theology of Karl Barth
A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his Christocentric interpretation of scripture and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. The course will draw mainly from volume IV of the *Church Dogmatics*. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Mr. Migliore

TH3430 Recent Reformed Theology—Moltmann and Torrance
The course examines the works of two major twentieth-century Reformed theologians—Jürgen Moltmann and Thomas F. Torrance. Among the topics to be considered are issues in Christology, church, and social ethics. Convergences and divergences between the two thinkers will be explored. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Long Term, 2008–2009; Mr. Hunsinger

TH3435 Jonathan Edwards
A study of Edwards's thought with particular attention to his restatement of the Reformed perspective in the context of his own age. The central focus will be on his idea of "faith" as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards's theology. Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH222 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Mr. Lee

TH3436 The Theology of Friedrich Schleiermacher
A study of the thought of the so-called "father of modern theology" through close consideration of the leading themes of his magnum opus, *The Christian Faith.* Attention will also be given to the *Speeches on Religion* and the *Celebration of Christmas* (among other writings). Qualifies as doctrine/theologian course. This course fulfills Theology Department distribution requirements.3 credits.
Fall Long Term, 2009–2010; Mr. McCormack

TH3444 The Liberation Theology of Gustavo Gutiérrez
A critical examination of the doctrinal structure of Gutiérrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: course TH221 or TH2200.
Spring Long Term, 2008–2009; Mr. Taylor

TH3450 Christology
The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at Christological reconstruction. Among the theologians to be considered are K. Barth, P. Tillich, H. von Balthasar, J. Moltmann, J. Sobrino, E. Johnson, and K. Tanner. The course moves to the conclusion that Jesus Christ is the definitive revelation of God but that no Christology can fully plumb the depth of his person or completely exhaust the scope of the salvation he brings. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH222. Enrollment is limited to twenty-five students. 3 credits.
Fall Long Term, 2008–2009; Mr. Migliore

EC/TH3458 Ecumenical Theologies of the Church's Mission
Survey, beginning with the Edinburgh 1910 conference, of the twentieth-century ecumenical theological discussion and its distinctive landmarks in the areas of faith and order, life and work, and missional theology. The institutional ecumenical history (e.g. World Council of Churches, Lausanne Movement) as well as the role of bilateral dialogues are surveyed and subjected to theological analysis. This course fulfills the MEHR history distribution requirement. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Guder

TH3464 "Created in the Image of God"
The complex historical development of the doctrine of the *imago Dei* in Christian theology, and its relationship to contemporary scientific research on human uniqueness, personhood, and the emergence of consciousness. Crucial question: how does theology respond to direct scientific challenges to revise its notion of the *imago Dei*? How can theology protect the deepest intentions of the image of God and also accommodate our close ties to the animal world? Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: TH221 or TH2100. 3 credits.
Fall Long Term, 2009–2010; Mr. van Huyssteen

TH3466cr Feminist and Womanist Theology
Examination of doctrines (e.g. God, Christ, Holy Spirit) from feminist and womanist perspectives. The course will use theological and literary texts to examine theology in relation to the American religious history of women's movements in diverse communities. Special attention given to issues of slavery and women's empowerment, constructions of gender, sexuality, and body-image, re-imagining belief in historical and cultural contexts. Qualifies as a doctrine/theologian course. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. Prerequisites: TH221 or TH2100 and CH101. 3 credits.
Fall Long Term, 2008–2009; Ms. Pierce and Mr. Taylor

TH/EC3473 Missional/Ecumenical Theology of Lesslie Newbigin
An intensive study of the life and ministry of Lesslie Newbigin, with particular focus upon his contributions to the Ecumenical Movement, the emergence of missional theology, and the challenges of the post-Christian mission field of the West. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2009–2010; Mr. Guder

TH3475 The Theology of Paul Tillich
A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: course TH2221 or TH2200. 3 credits.
Spring Long Term, 2009–2010; Mr. Taylor

TH3476 Theology in Film
Films provide our society and the world with a common text. They interpret the culture to us and us to the culture. Learning to examine ourselves through film is an important hermeneutical tool for understanding the gospel in our day. Further, learning to examine film through the eyes of the gospel is an important arena for Christian cultural criticism. Films examined will range from the Hollywood studio variety (e.g., *Crash, The Strait Story, American Beauty*), to the independents (e.g., *Pulp Fiction*) to the foreign and art-house (e.g., *Babbett's Feast, Blue*). This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2008–2009; Ms. Charry and Mr. Joseph Kickasola

TH3478 Providence and Evil
The meaning of God's providence in history, especially as it bears on the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: course TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Mr. Lee

TH3486cr Toward a Theology of Nonviolence
Historical examples of nonviolent practices by the church will be related to the question of their theological grounding. Special attention to questions of enemy-love, mercy, justice, and the theology of the cross. Figures like Andre Trocme, Martin Luther King Jr., and Marietta Jaeger will be considered in light of theologians like Karl Barth, John Howard Yoder, and the Niebuhrs. The possibility and limits of the just war theory. Qualifies as a doctrine/theologian course. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. Prerequisite: TH222 or TH2200. 3 credits.
Fall Short Term, 2009–2010; Mr. Hunsinger

TH3489 Justification by Faith Alone
This course will focus on the recent Joint Declaration signed by Roman Catholic and Lutheran Churches. To what extent are historic differences overcome in the Joint Declaration and to what extent are questions still unresolved? Readings will be drawn from recent New Testament scholarship, Luther, Trent, and contemporary Catholic and Protestant theologians, especially Otto Hermann Pesch and Karl Barth. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Prerequisite: course TH221 or TH2100. 3 credits.
Spring Long Term, 2008–2009; Mr. Hunsinger

TH3510cr Issues in Asian American Theology and Ministry
Biblical and theological reflections on the meaning of the gospel and Christian discipleship in the context of Asian American experience. Discussion of issues emerging out of the newly developing English-speaking Asian American ministries. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills the Theology Department distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Lee
Fall Long Term, 2009–2010; Mr. Lee

TH3583cr Critical Race Theory as Theological Challenge
A study of new theories of racism and white supremacism, as a challenge to constructive and systematic theologies. Readings focus on theorists of "race" and racism, with special attention to the U.S. contexts of "white studies" and issues in Asian American, African American, and Latina(o) studies. Theological readings concentrate on contemporary theologians explicitly addressing issues in U.S. ethnicity and white racism. This course fulfills the general requirement for a course on Christian responsibility in the public realm. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2009–2010; Mr. Taylor

TH/EC4200 Judaism, Christianity, and Islam in Israel
The course will take students to Tantur Ecumenical Institute outside of Jerusalem to explore Judaism, Christianity, and Islam in the context of the Middle East. Classes, trips, worship, lectures, and informal conversation will expose students to the interfaces and points of tension among these great traditions. This course fulfills Theology Department distribution requirements. Enrollment is limited to twenty students. 3 credits.
Fall Short Term, 2009–2010; Ms. Charry

TH5200 Paradigms and Progress in Theology
The special focus of this course is on the role of worldviews and paradigms in theological reflection. Theology as a reasoning strategy in its own right will be compared to other modes of reflection, and this will lead to the important question: is it possible to talk about "progress" in theological reflection like we do in science? Is one way of doing theology "better" than another? This analysis will take place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. As a case study, examples of very diverse contemporary North American theologies will be critically compared as to the question, what is good theology? This course fulfills Theology Department distribution requirements. 3 credits.
Fall Long Term, 2009–2010; Mr. van Huyssteen

Ellen T. Charry
Margaret W. Harmon Associate
Professor of Systematic Theology

cat0809

TH5250 The Joyful Alchemy: How Praxis and Theological Scholarship Combine in the Pastorate
In this course, the rich resources of historical theology and the practical wisdom of pastoral experience are brought together. Students read classic theological texts, draw insight from them, and debate their relevance for ministry today. In doing this, students develop the skills needed for continuing theological work in the pastorate. They establish principles for reading and assimilating theology in the context of their calling as pastor-theologians. Individual figures from the Eastern and Western traditions will be assessed for their relevance to contemporary Christian life as well as to the underlying biblical traditions. Concrete pastoral and liturgical challenges will be discussed. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2008–2009; Mr. Ray

TH5315 Holy Scripture and Modern Criticism
The course will address the question of how to think about the authority of holy scripture in light of modern biblical criticism. How might modern criticism enhance our understanding of biblical authority, and how might biblical authority embrace modern criticism responsibly while also transcending it? Authors to be considered include D.F. Strauss, Gerhard Von Rad, Rudolf Bultmann, Raymond E. Brown, Gerhard Ebeling, and Karl Barth. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2009–2010; Mr. Hunsinger

TH5330 Reformed and Lutheran Confessional Theology
An examination of the development of Reformed theology in the sixteenth century as evidenced in confessional statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2009–2010; Mr. McCormack

TH5350 Missional Theology and Practice
This course interprets missional theology in terms of the practices and disciplines of concrete congregations. Pastors from diverse missional settings serve with the professor as the teaching team. The theological issues are expounded in interaction with actual challenges emerging from congregational life. The readings focus on missional theology, and the student's written work emphasizes the integration of missional ecclesiology and pastoral theology. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2008–2009; Mr. Guder with Mr. Christian Andrews

TH5450 Christianity's Cultured Critics
A consideration of modern challenges to Christian thought. Selected critics from outside the church (e.g. Feuerbach, Nietzsche, Freud) and inside (e.g. Kierkegaard, Barth, feminists) are included, together with classic Jewish and Islamic critiques. Famous responses are taken up (e.g. Schleiermacher's *On Religion: Speeches to its Cultured Despisers*), and special attention is given to criticism within the American cultural context. The course addresses three things church leaders need to be thinking about these days: responding to theological criticisms lingering in the minds of unchurched and churched alike; respecting the interplay between consensus and conscience at work within any human community; and, in a time of increasing conflict among the religions of Abraham, gaining awareness of theological dimensions of those differences. This course fulfills Theology Department distribution requirements. 3 credits.
Fall Short Term, 2008–2009; Mr. Johnson

TH5465 Reformed Dogmatics
The course will focus on post-Reformation Protestant theology. The basic text is "Reformed Dogmatics" by Heinrich Heppe, which will be read from cover to cover. Heppe presents the main topics (or "loci")—such as the Trinity, creation, providence, sin, justification, sanctification, the sacraments and the Last Things—as they were understood by Reformed theologians of the seventeenth century. His discussion of these themes is both comprehensive and detailed. The course will provide students with a rich understanding of the technical questions in doctrinal theology. Qualifies as a doctrine/theologian course. This course fulfills Theology Department distribution requirements. Pass/Fail. 3 credits.
Fall Short Term, 2008–2009; Mr. Hunsinger

TH5650 Theology and Neuroscience
In its focus on the human mind and the complex issue of consciousness, contemporary neuroscience is raising serious questions about the role of the human brain in religious experience and our knowledge of God. Some forms of 'neurotheology' argue that the human brain is "wired for God" and challenges traditional theology to consider seriously the significance of the evolution of religious belief and behavior, the adaptive value of religion, and thus the cognitive and evolutionary roots of religious faith. Neuroscience also challenges us to cross-cultural assessments of shamanism as a biogenetic foundation for "first religions", and for rethinking the psychological role of emotions in religious experience. Most significantly, neuroscience challenges theologians to rethink what religious faith is about, and the interdisciplinary effect of this conversation on notions of revelation and the way we construct doctrines in Christian theology. This course fulfills Theology Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. van Huyssteen

Departmental Faculty

John R. Bowlin, Rimmer and Ruth de Vries Associate Professor of Reformed Theology and Public Life. M.Div., Union Theological Seminary; M.A., Ph.D., Princeton University. His areas of specialization are Christian moral thought, moral philosophy, medieval religious thought, social ethics and criticism, and modern religious thought. (Presbyterian)

Ellen Tabitha Charry, Margaret W. Harmon Associate Professor of Systematic Theology. M.A., Ph.D., Temple University. Her special interest is to examine Christian thought for the contributions it makes to human flourishing. (Episcopalian)

Nancy Janine Duff, Stephen Colwell Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the church's responsibility in the world. (Presbyterian)

Lawrence Gordon Graham, Henry Luce III Professor of Philosophy and the Arts. M.A. Hons. University of St Andrews; M.A., Ph.D. University of Durham; Fellow of the Royal Society of Edinburgh. His special interests are in moral philosophy, philosophy of the arts, and the Scottish philosophical tradition. (Episcopalian)

Darrell Likens Guder, Henry Winters Luce Professor of the Theology of Mission and Ecumenics, and Dean of Academic Affairs. Ph.D., University of Hamburg; D.D.(Hon.), Jamestown College. His research, writing, and teaching focus on the theology of the missional church, the theological implications of the paradigm shift to post-Christendom as the context for Christian mission in the West, and the continuing formation of ecumenical theology. (Presbyterian)

George Hunsinger, Hazel Thompson McCord Professor of Systematic Theology. B.D., Harvard University Divinity School; Ph.D., Yale University. An internationally recognized scholar in the theology of Karl Barth, he has broad interests in the history and theology of the Reformed tradition and in "generous orthodoxy" as a way beyond the modern liberal/conservative impasse in theology and church. He was a major contributor to the new Presbyterian catechism. (Presbyterian)

William Stacy Johnson, Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University School of Law; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

Sang Hyun Lee, Kyung-Chik Han Professor of Systematic Theology, and director of the Asian American Program. S.T.B., Harvard Divinity School; Ph.D., Harvard University; L.H.D.(Hon.), Whitworth College. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

Bruce Lindley McCormack, Frederick and Margaret L. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary; Dr.theol.(Hon.), University of Jena. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

Daniel Leo Migliore, Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College in Pennsylvania. In addition to teaching introductory and advanced courses in Christian doctrine, he specializes in the theology of Karl Barth. (Presbyterian)

Mark Lewis Taylor, Maxwell M. Upson Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the areas of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. Wentzel van Huyssteen, James I. McCord Professor of Theology andScience. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

cat0809

Practical Theology

Professors: Charles L. Bartow*, Donald E. Capps, Robert C. Dykstra*, Abigail Rian Evans±, Geddes W. Hanson, Deborah van Deusen Hunsinger, James F. Kay, Richard R. Osmer
Associate Professors: Sally A. Brown+, Kenda Creasy Dean±, Nancy Lammers Gross, Cleophus J. LaRue Jr.
Assistant Professors: Michael A. Brothers*, Bo Karen Lee, Gordon S. Mikoski, Luke A. Powery, Martin T. Tel
Lecturer: J. Randall Nichols
Assistant in Speech: H. Robert Lanchester

*On leave fall semester
+On leave spring semester
±On leave both semesters

Congregational Ministry

CM3441 The Congregation as Organization
This course argues that although congregations are collections of individuals, they are best understood as organizations existing in a larger web of social forces that carry with them important implications for how pastors carry out ministry. The goal of this class is to help students who are preparing for pastoral ministry to acquire the tools needed to approach their congregations with an understanding of the organizational dynamics at work both within their congregations and in their congregations' external social world. Accordingly, this course will address such topics as secularization, church growth, systems theory, and conflict. Prepared with these new skills, future pastors will be able to analyze congregations (and the issues that face them) with a broader understanding of how they can be effective leaders in particular organizational contexts. This course fulfills 2 credits in the Practical Theology distribution requirements. 2 credits.
Fall Short Term, 2008–2009; Ms. Rebekah Massengill

CM3444 Styles of Pastoral Leadership
Studies suggest that an inability to think theologically and behaviorally about the pastoral role and about the nature of a congregation are the most problematic issues for those entering congregational ministry. Through lectures, readings in ecclesiology, leadership, and organizational studies, and examination of actual pastorates, this course will encourage theological and behavioral critique of pastoral styles in the context of a congregation's identity as part of the body of Christ in a particular time and place. Course material is open to commentary and critique from cultural, gender, and denominational perspectives. This course fulfills the Practical Theology Department distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Hanson

CM5447 Conflicts in Congregations: A Hygienic Perspective
This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ministry will be discussed as a vehicle for fostering a context in which differences might become valuable resources to the congregation, for inhibiting the development of conflict, and for protecting the congregation should it occur. Lectures, readings, interviews with pastors. This course fulfills the Practical Theology distribution requirements. 3 credits.
Spring Long Term, 2008–2009; Mr. Hanson

Education and Formation for Discipleship

EF1107 Practicum in Children's Ministry
Open to students whose field education involves children's ministry, and to all M.A. students. One-hour meetings with a pastoral facilitator. Using a praxis-based model of education, students practice ways to approach their ministry with children theologically. The class serves as a mentor group with which students can process their experience outside the field education setting under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience of pastoral ministry. Yearlong course. 1 credit for the year.
Fall Long Term and Spring Long Term, 2008–2009; Ms. Alison Young
Fall Long Term and Spring Long Term, 2009–2010; Staff

EF1109 Youth Ministry Practicum for Field Education
This course is open to students in the dual-degree program in youth ministry and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the director of the Institute for Youth Ministry. Using a praxis-based model of education, the director, along with a faculty member, assumes the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group within which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Yearlong course. 1 credit for the year. Pass/Fail.
Fall Long Term and Spring Long Term, 2008–2009; Ms. Rounds
Fall Long Term and Spring Long Term, 2009–2010; Ms. Rounds

EF1200 Introduction to Christian Education and Formation
This course provides an introduction to the ministry of Christian education and formation in congregations. Course participants will consider the pedagogical dimensions of Word, baptism, and Eucharist in relation to both the formation of Christian identity and constructive engagement in pluralistic and rapidly changing contexts. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Mikoski

EF1340 Teaching the Bible in the Church
Pastors and teachers in congregational settings require dynamic conceptions of the theory and practice of teaching scripture in order to carry out the church's ministry of education and formation in effective ways. This course will explore the dynamic intersections between biblical knowledge, needs of various learners in congregations, and creative pedagogies. This course fulfills the education and formation requirement. 3 credits.
Fall Short Term, 2009–2010; Mr. Mikoski

EF1400 Christian Education and Formation of Children
This course provides basic orientation to the ministry of education and formation with children (birth through fifth grade) in congregational settings. The course will focus on relevant theological foundations, aims, methods of teaching, curriculum, and needs of learners. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2009–2010; Mr. Mikoski

EF2352 Theological Foundations for Youth Ministry
Explores the theological foundations of ministry with young people, ranging from those in early to late adolescence and emerging adulthood. Primary attention will be given to the role faith plays in adolescent development and identity formation, and to the church's responsibility to young people in and beyond congregations. This course emphasizes incarnational and missional approaches to the gospel, as well as young people's own agency as participants in the total mission of the church. Required for M.A. students emphasizing youth ministry (no prerequisite). 3 credits.
Spring Long Term, 2008–2009; Staff

EF3110 The Role and Work of the Pastor
This course will examine the role and work of pastors in congregational settings. Through case studies, reflective inquiry, interviews with practitioners, and reading relevant recent texts, course participants will learn about challenges and possibilities in pastoral ministry. This course fulfills 1 credit towards the education and formation requirement. 1 credit.
Fall Long Term, 2008–2009; Mr. Mikoski and Mr. Fearon

EF/OT3210 (Un)Common Space: Contested Geographies—Holy Land
A travel seminar aimed at exploring the differing, and often contested, geographies of the "holy land" to three principal ends: to introduce students to the culture and history of biblical (Iron Age) Israel and Judah through the lens of geography and to the ongoing political and religious significance of this geography for Israelis and Palestinians, on the one hand, and for Jews, Christians, and Muslims, on the other; and to explore the role that geography plays in the formation of ethnic, religious, and political identities. Key archeological and cultural sites will be visited and students will have opportunities to participate in forums (or other gatherings) with representatives of area academic institutions and various governmental, non-governmental and/or religious organizations. Implications of this kind of experiential-based learning for the teaching of Bible in church and academy will be featured. This course does not fulfill the "close reading of the text" requirement. This course fulfills the education and formation requirement and a Biblical Department Old Testament requirement. 3 credits.
Fall Short Term, 2008–2009: Mr. Mikoski and Mr. Dobbs-Allsopp

EF3220 Spiritual Vitality for Life and Leadership
This course explores the inter-relationship between professional leadership and biblical teaching as they relate to spiritual vitality and leadership. The course is particularly designed to help prepare those going into pastoral ministry or Christian-based nonprofit leadership to develop a clear vision for and plan to integrate their spiritual life and new (or existing) role as administrator, manager, and leader. Class experiences and course work will help students to think more deeply about who they are in their professional roles as well as what they do and how they fulfill their responsibilities. This course does not fulfill education and formation requirements but does fulfill the Practical Theology Department distribution requirement. 3 credits.
Spring Short Term, 2008–2009; Mr. Geoffrion

EF3224 Educational Ministry with Asian American Women
Analysis and exploration of the experience in church, society, and family structure of Asian American women who are in the midst of transition, utilizing insights from theological, biblical, departmental, and sociocultural disciplines. Exploration of contrasts in cultural modes, life models, communication patterns, systems theory and of mental/spiritual health for women. Attention will be given to the positive identity formation process, self affirmation, multicultural education approaches, program/curriculum/resource needs, and to envisioning new paradigms in Christian contexts. This course fulfills the education and formation requirement. 3 credits.
Spring Long Term, 2008–2009; Ms. I.S. Lee

EF3320 Children's Fantasy Literature and Moral Formation
Examines the role of the imagination in the moral formation of children in families and congregations, giving special attention to the use of children's fantasy literature in such formation. Attends to Christian and non-Christian literature, including authors like C.S. Lewis, J.R.R. Tolkien, J.K. Rowling, Madeleine L'Engle, Lois Lowry, Ursula LeGuin, and Philip Pullman. This course fulfills the education and formation requirement. Pass/Fail. 3 credits.
Spring Long Term, 2008–2009; Mr. Osmer

EF3340 Teaching the Bible in Small Groups
Explores knowledge and skills important to teaching and administering small group Bible studies in congregations, using an action/reflection model of learning. Gives special attention to psychological theories of small group dynamics and theological theories of scripture interpretation. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2008–2009; Mr. Osmer

EF3366 Curriculum and the Methods of Teaching
The content and the pedagogical strategies of the teaching-learning process are deeply intertwined. This course will cover major issues in curriculum theory and practice. It will also introduce participants to a wide range of available teaching methods. Attention will be given to the theological and pragmatic dimensions of both curriculum and teaching methods. Participants will be expected to engage in curriculum evaluation exercises as well as in experimentation with unfamiliar teaching methods. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Mikoski

EF/CH3460 Prayer and Spiritual-Devotional Life
This course examines the history and practice of prayer, primarily through the lens of examples of the lives of women from a variety of religious traditions; it explores the richness of Christian spirituality through time and invites students to appreciate, understand, and practice various spiritual exercises. Group and individual projects, experiential engagement and visits to diverse prayer services. An optional prayer practicum will also be included, by which to integrate some of these themes into one's own life. This course fulfills the education and formation requirement but it does not fulfill a History Department distribution requirement. Enrollment limited to forty students. 3 credits.
Fall Long Term, 2009–2010; Ms. B. Lee and Ms. McKee

EF3470 Empirical Research in Practical Theology
Explores the role of empirical research in the ongoing practical theological reflection of congregational leaders. Portrays qualitative research as a disciplined way of attending to individuals and groups in their particularity, of better understanding the culture of a congregation and its context, and of evaluating congregational programs. An additional precept hour will be scheduled. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Osmer

EF4225 Faith, Film, and Spiritual Formation in Young Adults
Explores emerging adulthood and the iconic significance of film for young adults, and especially the role film plays in shaping religious consciousness in postmodern culture. Special attention is given to the importance of theologies of "image," and to the church's role in shaping religious consciousness in young adulthood. A primary objective of the course is to give students hands-on experience probing and producing films in ways that inspire and assist Christian formation in emerging adults. This course does not fulfill the education and formation requirement. Prerequisite: Any EF course. 3 credits.
Spring Long Term, 2009–2010; Ms. Dean

EF4351 Ministry with Urban Children and Teens
This course seeks to understand the unique and critical issues affecting the social, intellectual, and spiritual development of children and teens growing up in under-resourced urban communities. It will also engage students to construct a theology of youth development that views urban youth as people who can become agents of transformation in their own communities and true participants in a broader world community. Practical dimensions of the class will include evaluating various urban youth ministries and designing viable and effective ministry programs that can be integrated into neighborhood-based churches or parachurch ministries. This course does not fulfill the education and formation distribution requirement. (This course includes a mandatory onsite stay in Camden. There will be a charge of $65 per student to cover onsite costs.) Enrollment is limited to twenty-five students. 2 credits.
Fall Short Term, 2008–2009; Mr. Main

EF5312 Philosophy of Education
What is the purpose of education? What should be taught? What methods should be used? What are the roles of the teacher and the learner? These foundational questions will be explored by means of a close reading of education-related texts of Plato, Aristotle, Augustine, Rousseau, Kant, Marx, Kierkegaard, Dewey, and selected contemporary contributors to the philosophy of education. This course will be valuable both for future pastors and church educators who desire to think deeply, systematically, and historically about their role as leaders in the teaching ministry of congregations. It will also provide useful preparation for those with a teaching vocation in higher education. The course will serve as an integration course for those completing their M.A. degree requirements. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2008–2009; Mr. Mikoski

EF5353 Advanced Studies in Youth, Church, and Culture
Emphasizes integrative work interpreting the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as practical theology. Students will go "in depth" in a subject area of their choice that demonstrates practical theological reflection on an issue of significance that relates to youth, church, and culture. Class includes a mandatory immersion experience. Enrollment limited to twenty-five students; required for dual-degree/M.A. in youth ministry. This course fulfills the education and formation requirement. Prerequisite: "Theological Foundations in Youth Ministry" or background in developmental theory. 3 credits.
Fall Long Term, 2009–2010; Ms. Dean

EF/TH5457 The Face of the Other
What does it mean to confront the "face of the other"? Dostoevsky's character Ivan Karamazov complains, despite his alleged "love of humanity," that it is impossible to love one's neighbors, for they have "smelly, ugly faces." Theologians have argued, however, that it is in the practice of embracing the other that one's *imago Dei* is most fully realized. This course investigates various writings on this theme throughout recent centuries, focusing on key theological texts, as well as readings from philosophy, literature, and our contemporary world (both religious and secular). Implications for service and life-in-community will also be explored, and field education experiences incorporated into class discussion. This course fulfills the education and formation requirement but it does not fulfill the Theology Department distribution requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. B. Lee

EF5458 Practicing the Presence of God: Spirituality & Prayer in the Christian Tradition
This course explores a wide variety of prayerful practices, and the way in which saints of old "practiced the presence of God" (e.g., Brother Lawrence). It draws from resources in classical Christian texts, as well as insights from contemporary movements of prayer. Examines the interplay between contemplation and action, spiritual disciplines and social outreach. Invites students into prayerful expressions of their own, through theologically reflective prayer practica, and a soul-friendship practicum. Enrollment limited to fifteen students. This course fulfills the education and formation requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. B. Lee

Professor Deborah van Deusen Hunsinger (left) leads a class discussion.

EF5459 Rhythms of Prayer in the Christian Tradition
Students will spend three weeks in the intensive reading of classical texts on prayer, as well as reflect prayerfully on themes that emerge from those texts. The first week will be spent orienting students to a variety of prayer traditions in the history of the church, through a close reading of texts. Week two will occur on a retreat site, off campus, where students will be able to engage in daily rhythms of prayer, reading, and worship. By week three, we will have returned to campus, to continue reflection on both text and practice; we will also interpret the first two weeks of learning, in light of future steps for personal growth and ministry. Enrollment is limited to fifteen students. This course fulfills the education and formation requirement. 3 credits.
Spring Short Term, 2008–2009; Ms. B. Lee

EF5460 Congregational Spiritual Formation: Developing a "Rule of Life."
This course explores spiritual formation as a congregational opportunity and responsibility. Two central questions will be addressed: (1) How is faith nurtured to maturity in the midst of congregational life? (2) How are leaders equipped to guide the practices that shape congregations spiritually? By integrating sociological understandings of spirituality, biblical-theological foundations for individual and communal spiritual formation, and pragmatic models for personal and communal spiritual maturity, students will move toward developing a "rule of life" for health in ministry, and articulate a vision for congregational formation that integrates theory and practice of prayer, spiritual guidance, healthful life patterns, and other practices of communal faith formation. This course does not fulfill the education and formation requirement but does fulfill the Practical Theology Department distribution requirement. 3 credits.
Fall Short Term, 2008–2009; Ms. Reed

Pastoral Care and Specialized Ministries

PC1200 Introduction to Hospital Visitation
This course will offer a basic introduction to theological reflection and practical skills needed to negotiate the hospital setting. Issues to be discussed include caring for patients undergoing chemotherapy, caring for families involved in making end-of-life decisions, managing a crisis in the emergency room, and dealing with infectious disease, especially as it relates to self-care. Helping a family make decisions pertaining to nursing home placement, hospice, and organ donation will also be addressed. A local hospital will serve as the training site for portions of this course. This course does not fulfill the pastoral care requirement. 2 credits.
Fall Short Term, 2008–2009; Ms. D. Davis

PC4111 Yearlong Clinical Pastoral Education
Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one-semester course in pastoral care during the year. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 3 credits and 1 ACPE unit awarded only at the end of the second semester.
Fall Long Term, 2008–2009; Chaplain Supervisors

PC5110 Summer Clinical Pastoral Education
Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one-semester course in pastoral care during the academic year prior to the summer is required. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. 3 credits and 1 ACPE unit.
Summer, 2008; Staff and Supervisors
Summer, 2009; Staff and Supervisors

PC5202 Theory and Practice of Pastoral Care
This course is designed for M.Div. candidates currently doing field education in a church, hospital, or other specialized setting for ministry. Theological, psychological, and sociological reflection on cases submitted by students in the context of their field work. Lectures and readings focus on the congregation's ministry of pastoral care, the art of theological interpretation in pastoral care, and caring for yourself in the context of the ministry's demands. Various topics include: bereavement and loss, suffering, depression, alcoholism, sexual abuse and domestic violence, and pastoral care to families. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2008–2009, Ms. Hunsinger

PC5242 Sexuality and the Christian Body
Conceptions of spirit and flesh in Christian history and theology, examined in light of current controversies surrounding sexuality in the church, with implications throughout for pastoral care and counseling around sexual concerns. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Dykstra

PC5244 Healing Relationships: Introduction to Couples and Family Therapy
This course is designed to give church leaders basic theoretical and practical tools in understanding couple, family, and individual issues within a contextual and relational paradigm. Topics covered: various models of family therapy; a family empowerment model that builds on family and community strengths; the pastoral role in assessment and intervention in family crises. Operating from the assumption that societal injustices cannot be divorced from therapeutic intervention, the course integrates various conceptual frameworks that are often dissociated. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Wetzel

PC5250 Marriage and Family in the Christian Community
This course is a study of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to couples and families in the contemporary world. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2009–2010; Ms. Hunsinger

PC5253 Pastoral Care of Adolescents
Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Case studies derived from contemporary young adult literature will be incorporated throughout. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2008–2009; Mr. Dykstra

PC5258 Ministry with Persons with Disabilities and Their Families
The course focuses on the pastoral care issues involved in ministering to people with disabilities and their families and the pastoral issues in leading inclusive congregational ministries. Biblical, theological, ethical, and spiritual dimensions of pastoral care with individuals will be explored, as well as issues of diversity, community building, outreach, and healing. A short mentorship with a person with disabilities, readings, speakers, films, and site visits will be part of the course. This course fulfills the pastoral care requirement. 3 credits.
Fall Short Term, 2008–2009, Mr. Gaventa

PC5285 Pastor as Person
Examines aspects of the self-experience of ministers and the formation of pastoral identity, integrity, and leadership. The development of essential communication skills in relation to various forms of pastoral care and counseling (crisis, bereavement, premarital, couples, children, and family) is emphasized throughout, toward enabling flexibility, confidence, and sound theological assessment for entering diverse situations of need in parish and institutional settings of ministry. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Dykstra

PC5329 Pastoral Care of Congregations
This course focuses on the various roles of the ordained minister in relation to the pastoral care of congregations, exploring images of the minister as symbol bearer, caregiver, congregational leader, proclaimer, and prophet. Motives for entering ministry will be explored, as well as key issues in pastoral care: the use and abuse of power and authority, ethical and boundary considerations, understanding of one's call, clergy self-care, and the challenge of ministry to those who are different from oneself. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2008–2009; Ms. McNish

PC5360 The Self in the System
Explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology. Seeks to broaden repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, family systems, and brief solution-focused and paradoxical approaches. This course fulfills the pastoral care requirement. 3 credits.
Spring Long Term, 2009–2010; Mr. Dykstra

PC5444 Jungian Psychology and Christian Theology
An exploration of the relevance and applicability of Jungian concepts and methods for the work of pastoral care and counseling in the church today. Critical examination of Jung's central psychological concepts, including the process of individuation, the collective unconscious, universal archetypes, and his understanding of symbols. Readings in the secondary literature will include critiques of his work by theologians, interdisciplinary work by contemporary Jungians, and those who seek to apply Jung's concepts to pastoral care in the church. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2009–2010; Ms. Hunsinger

PC5461 Pastoral Care and the Life Cycle
This course presents Erik H. Erikson's life cycle model as a conceptual framework for understanding the opportunities and challenges of adolescence, young adulthood, adulthood, and old age, and for insights into the intentions and goals of pastoral care ministry in congregational and other institutional settings. Connections will be drawn between his life stages and both the journey of life metaphor in popular Christian writings and Christian models of moral struggle. The course also focuses on Daniel J. Levison's life structure model, considering its emphasis on adult developmental issues, gender, and its implications for young clergy. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Capps

PC5472 The Minister and Mental Illness
Centers on selected mental or emotional illnesses, including depression, anxiety disorders, chemical dependency, schizophrenia, dementia and Alzheimer's disorder, narcissistic personality disorder, and melancholia. Readings focus on autobiographical accounts by the afflicted person or a close family member. Attention is given to the minister's role as a member of the health team and ways in which ministers may offer assistance to beleaguered family members. Minister's own susceptibility to mental or emotional illnesses is also considered, with attention to warning signs. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2008–2009; Mr. Capps

PC5475 Confession and Forgiveness in Pastoral Perspective
Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout. This course fulfills the pastoral care requirement. 3 credits.
Fall Long Term, 2009–2010; Mr. Dykstra

PC5480 Compassionate Communication: A Spiritual Practice
Based on Marshall Rosenberg's model of nonviolent communication (NVC), this course will focus on basic skills and theological reflection related to developing compassionate communication in the church: listening with empathy, speaking honestly, mediating conflict, responding to criticism, working through congregational impasses, and building teamwork for common tasks. Experientially based; includes role plays, journaling, small group work, structured exercises. This course fulfills the pastoral care requirement. Pass/Fail only. 3 credits.
Fall Short Term, 2008–2009; Ms. Hunsinger
Fall Short Term, 2009–2010; Ms. Hunsinger

Speech Communication in Ministry

SC2101 Speech Communication in Ministry I
Weekly workshops on speech communication in the context of ministry emphasizing critical and empathic study of biblical and other literature as encountered in the spoken word. Exploration of principles involved in perceiving and expressing denotative and connotative meaning through verbal, vocal, and physical gesture. Development of skill in technical, theoretical, and theological evaluation of one's own work and the work of others. In addition to weekly workshops and required outside reading, required lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Required of all junior M.Div. and M.A. candidates. Students are expected to remain in the same section both semesters for SC2101 and SC2102. Each section is limited to eight students. 1 credit.
Fall Long Term, 2008–2009; Speech Staff
Fall Long Term, 2009–2010; Speech Staff

SC2102 Speech Communication in Ministry II
Weekly workshops offering practical exploration of the interpretive and theological dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to vocal and physical gesture and the evaluation of one's own work and the work of others. In addition to weekly workshops and outside reading, lecture-demonstrations may be scheduled live or by video at the discretion of the professor. Students are expected to remain in the same section as SC101. Required of all junior M.Div. candidates. Prerequisite: SC2101. Each section is limited to eight students. 1 credit.
Spring Long Term, 2008–2009; Speech Staff
Spring Long Term, 2009–2010; Speech Staff

SC3340 Practical Theology as Drama
Dramaturgical and theological analysis, criticism, and production of a play from the repertory of religious drama. Admission to course by audition. 3 credits.
Spring Long Term, 2008–2009; Mr. Lanchester
Spring Long Term, 2009–2010; Mr. Lanchester

SC/WR3390 Word and Act: Service for the Lord's Day
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique. Prerequisite: course SC2102. 1 credit.
Spring Long Term, 2009–2010; Speech Staff

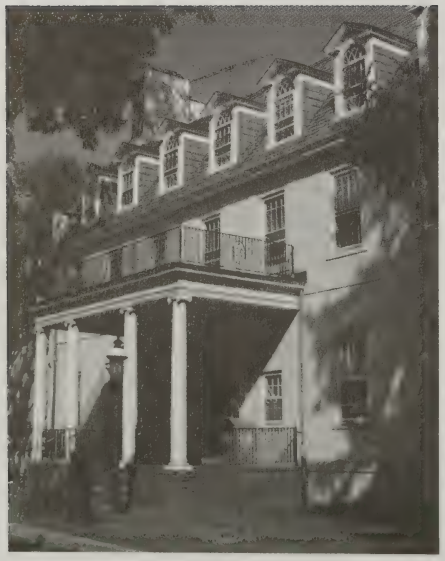
SC/WR3391 Word and Act: Sacraments, Funerals, Weddings
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique. Prerequisite: course SC2102. 1 credit.
Fall Long Term, 2009–2010; Speech Staff

SC/PR3430 Preaching and Media Arts
Practical theological critique of media arts theory and practices in the proclamation of the gospel. Attention will be given to synesthesia, virtuality, actuality, and presence. Includes the design and performance of sermonic discourse that makes use of contemporary communications technologies. Enrollment limited to twenty students. 3 credits.
Fall Short Term, 2008–2009; Mr. Bartow and Mr. P. Johnson

SC/PR3460 Preaching the Sermon
In a workshop setting, the relationship between speech performance, content, form, style, and context in preaching will be explored. Particular attention will be given to introductions and conclusions, writing for the ear, preaching with and without a manuscript, visual and vocal engagement, body movement, confidence, and authenticity in the role of the preacher. Each student will be provided with a digital video recording of her/his final sermon. Limited to eight students per section. Prerequisite: SC2101. 2 credits.
Spring Long Term, 2008–2009; Mr. Brothers

SC/PR5390 Communication in Worship and Preaching
Th.M. students will do all the assignments for SCWR3390 Word and Act: Service for the Lord's Day, plus additional work (usually a research paper or sermons). 1 to 3 credits as contracted with the professor. Limited to Th.M. students.
Fall Short Term, 2009–2010; Speech Staff

SC/PR5391 Communication in Worship and Preaching
Th.M. students will do all the assignments for SCWR3391 Word and Act: Sacraments, Funerals, Weddings plus additional work (usually a research paper or sermons). 1 to 3 credits as contracted with the professor. Limited to Th.M. students.
Fall Long Term, 2009–2010; Speech Staff



Tennent Hall

Preaching

PR2100 Introduction to Preaching
An intensive introduction to preaching and the designing and delivery of sermons. Weekly sessions include lectures, discussion, and/or student preaching with critique. Meets the M. Div. requirement in the middler year. Prerequisite: SC2101 and SC2102. Taken in the fall or spring semester.
Fall Long Term, 2008–2009; Preaching Staff
Spring Long Term, 2008–2009; Preaching Staff
Fall Long Term, 2009–2010; Preaching Staff
Spring Long Term, 2009–2010; Preaching Staff

PR3210 Preaching without Plagiarism
How to use sermonic resources from other authors ethically, creatively, and educationally without plagiarism and without losing yourself. Both published and Internet sources are utilized. 1 credit.
Fall Short Term, 2009–2010; Mr. Nichols

PR3272 Preaching in the African American Tradition
This course focuses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of preaching. Methodology will consider the impact of social location and racial particularity on the form, structure, and content of African American preaching. Exploration of the place of theological themes that are common to African American preaching, e.g., providence, liberation, self-help, and racial solidarity. Enrollment limited to twenty students; preference given to those closest to graduation who are concentrating in the field. 3 credits.
Fall Long Term, 2008–2009; Mr. LaRue

PR3290 Preacher as Person and Personality
Focuses on understanding and supporting the preacher him- or herself in the preaching event. Using such resources as personality type (MBTI), role analysis, and leadership theory, the course examines different ways preachers as persons study, choose subjects, gather sermon materials, interpret biblical texts, prepare sermons, and interpret feedback. Emphasis on a theological understanding of the person of the preacher. Includes attention to building appropriate ways of self-care and development as well as avoiding negative or harmful influences of the preacher in preaching. 3 credits.
Fall Short Term, 2008–2009; Mr. Nichols

PR3291 Preaching and Imagination
Develops a paradigm for preaching based on understandings and theories of the work of the imagination, theologically interpreted, in the development of human consciousness, knowledge, and social relationship. Theological and psychological studies of creativity and the imagination will be used as tools for examining the work and methods of preaching in postmodern, technological culture. Particular emphasis is placed on D.W. Winnicott's theory of transitional objects and phenomena. 2 credits.
Spring Short Term, 2009–2010; Mr. Nichols

PR/SC3450 Preaching, Passion, and the Spirit
A pneumatologically focused exploration of the theology, theory, and practice of preaching. Attention will be given to the preacher's call and spirituality, theology of the Spirit and of the Word, and empathic and pathetic embodiment of the Word. The relationship of these to sermon language, content, structure, and performance will be discussed. Includes the preparation and delivery of sermons. Enrollment limited to sixteen students. Prerequisite: SC2101, SC2102 and PR200, PR202 or PR2100. 3 credits.
Fall Long Term, 2008–2009; Mr. Powery

PR5240 From Text to Sermon
This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: course PR200. Enrollment limited to twenty students; preference given to those closest to graduation who are concentrating in the field. 3 credits.
Fall Short Term, 2009–2010; Mr. LaRue

PR5270 Preaching in an Urban Context
The exploration of preaching in relation to the lives of those whose hopes and aspirations are often constricted by the realities of inner-city life. Issues such as drug abuse, crime, unemployment, teenage pregnancy, homelessness, and the feminization of poverty will be explored through preparation of sermons specifically constructed to address such problems. Discussions with pastors and lay people who are presently involved in inner-city ministries. Enrollment limited to twenty students; preference given to those closest to graduation. 3 credits.
Fall Long Term, 2009–2010; Mr. LaRue

PR5357 The Narrative Context of Preaching
This course uses a variety of non-theological narrative and artistic resources (primarily novel and film, with some painting and sculpture) to explore and understand the contemporary context in which preaching is received. By focusing on works that are not intended to be explicitly theological or "religious," the course will search dimensions of hearers' life experience and imagination that profoundly influence how the gospel is heard, understood, and appropriated in preach-

ing. (Please note that this is not a course in "narrative preaching" as a rhetorical form, but about using narrative as a window on the world, especially that of "the other," in which preaching of any kind takes place.) Includes student preaching. Prerequisite: PR201, PR202 or PR2200. 3 credits.
Spring Long Term, 2009–2010; Mr. Nichols

PR5381 Preaching Redemption in Contemporary Contexts
Design and delivery of sermons that deal with the saving significance of God's redemptive work in the life, death, and resurrection of Jesus, with special emphasis on issues surrounding interpretation in sermons of the saving significance of Jesus' death. Discussion of readings, construction of three sermons (two delivered in class, with critique). Prerequisite: PR2200 (or equivalent for Th.M. candidates). Th.M. candidates will prepare an additional essay on problems of soteriology in preaching. 3 credits.
Spring Long Term, 2009–2010; Ms. Brown

Worship

WR1100 Chapel Choir
Introduction to fundamental musical resources used in Christian worship. The focus of the course is on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor. May be repeated for a maximum of 2 credits. 1 credit.
Fall and Spring Long Terms, 2008–2009; Mr. Tel
Fall and Spring Long Terms, 2009–2010; Mr. Tel

WR1329 The Psalms in Christian Worship
An exploration of the use of the Psalms in Christian worship. Consideration will be given to liturgical practices of the early church and the Reformation traditions, the influences of the liturgical renewal movement, as well as to emerging developments in contemporary worship practices. The basic course is offered for 1 credit but may be expanded to 2 through participation in a series of practica on the musical performance and leadership of psalm singing. 1 credit.
Spring Long Term, 2009–2010; Mr. Tel

WR3101 Introduction to Christian Worship
A survey of the history, practice, and theology of Christian worship, with particular attention to ecumenical developments in North American contexts. Topics will include the service of the Word, the celebration of baptism and the Lord's Supper, weddings, and funerals. Must be taken with one of the following for a minimum of 3 credits total: Christian Worship and Artistic Languages, Christian Worship and the Presbyterian Tradition, Christian Worship and the Methodist Tradition, Christian Worship and the Lutheran Tradition, Worship in the African American Traditions, Worship as Resistance, or Word and Act in Christian Worship. 2 credits.
Fall Long Term, 2008–2009; Mr. Kay
Fall Long Term, 2009–2010; Mr. Kay

WR3102 Christian Worship and Artistic Languages
A survey of the history, practice, and theology of the artistic languages of Christian worship, with a primary focus on church music and congregational song. Other topics will include acoustics, architecture, visual arts, liturgical movement, and presentation technology. Must be taken with WR5101 Introduction to Christian Worship. 1 credit.
Fall Long Term, 2008–2009; Mr. Tel
Fall Long Term, 2009–2010; Mr. Tel

WR3103 Christian Worship and the Presbyterian Tradition
Christian worship as practiced in the Presbyterian Church (USA), with special attention to the Book of Confessions, the Directory for Worship, the rites of ordination, and the liturgical responsibilities of the ministerial office. Strongly advised for those preparing for ordination in the Presbyterian Church (USA). Prerequisite: WR5101. 1 credit.
Fall Short Term, 2008–2009; Mr. Kay

WR3104 Christian Worship and the Lutheran Tradition
Christian worship as practiced in the Evangelical Lutheran Church in America, with special attention to the services and sacramental rites in the Lutheran Book of Worship and Evangelical Lutheran Worship and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the Evangelical Lutheran Church in America. Prerequisite: WR5101. 1 credit
Fall Short Term, 2008–2009; Ms. Ramins

WR3105 Christian Worship and the Methodist Tradition
Christian worship as practiced in the United Methodist Church, with special attention to the history of Methodist worship, the United Methodist Hymnal, Book of Worship, By *Water and the Spirit* (a United Methodist understanding of baptism and Christian initiation), *This Holy Mystery* (a United Methodist understanding of Holy Communion) and the liturgical responsibilities of the pastoral office. Strongly advised for those preparing for ordination in the United Methodist Church or pan-Methodist denominations. Prerequisite: WR5101. 1 credit.
Fall Short Term, 2008–2009; Mr. A. Day

CH/WR3150 The Liturgical Year: History and Theology
Theologically the Christian faith takes time seriously on the grounds that God has taken it seriously. Historically Christians have devoted considerable effort to understanding and practicing the worship of God in the time(s) in which they live. The course provides an overview of the historical and practical developments of Sunday and daily worship, the Easter and Christmas cycles, holy days and piety, with their biblical and theological and cultural sources and/or influences. Group and individual projects and applications are significant components. This course fulfills Practical Theology Department distribution requirements, but it does not fulfill any church history requirements. 3 credits.
Spring Long Term, 2008–2009; Ms. McKee

CH/WR3300 Worship Renewal in the Late Middle Ages and Reformation
In many ages to be a Christian is to worship, and to reform the church is in good measure to reform worship. Some themes circa 1400–1700: reshaping of liturgy and piety by and for clergy and laity; influence of biblical studies, humanism, and printing; complementary or competing ideas of reform; theological and practical, institutional and individual dimensions of worship; male and female participants. Group or individual projects, visits to worship services. This course fulfills the Reformation church history requirement. This course does not fulfill Practical Theology Department distribution requirements. 3 credits.
Spring Long Term, 2009–2010; Ms. McKee

WR3321 Worship in the African American Traditions
A study of the history, theology, and practice of African American worship with particular attention to the seven major denominations in the United States. An examination of contemporary trends in praise and worship, music, preaching styles, and orders of service including funerals, weddings, and special day services. 3 credits.
Spring Long Term, 2008–2009; Mr. LaRue

WR3340 Taizé in the North American Context
A survey of the history and philosophy of the Taizé community with particular attention given to its influence on North American worshipping communities. The course will be composed of a series of lectures and seminars on performed liturgy (word, music, gesture, silence, space), spirituality, and the discipleship of youth and young adults. 1 hour.
Spring Long Term, 2008–2009; Mr. Tel and staff

WR3341 Study Abroad in Taizé
A week of immersion in the Taizé community (Taizé, France) followed by a week of seminars onsite in Geneva, Switzerland. Seminar readings, lectures and discussions will focus on possible applications of the students' experiences at Taizé to the contexts of North American congregations. Enrollment is limited to six students. Prerequisite WR3340 (Taizé in the North American Context) and application for acceptance by May 2, 2008. Those accepted will be allotted a financial subsidy for travel. 2 credits.
Spring Short Term, 2008–2009; Mr. Tel

WR3380cr Worship as Resistance
A study of Christian worship through theological, ethical, and pastoral lenses with particular attention to the relationship between corporate worship and social witness in the world. Includes an exploration of the way in which practices such as preaching, singing, and communion may function as acts of resistance against racism, sexism, classism, and other social injustices. 3 credits.
Spring Long Term, 2008–2009; Mr. Powery

SC/WR3390 Word and Act: Service for the Lord's Day
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes the reading of the scriptures, the preparation of prayers, and the preparation and conduct of Advent and Lenten services of the Word following the traditional ante-communion order. Lecture-demonstration, workshops, videotaping, and critique. Prerequisite: course SC2102. 1 credit.
Fall Short Term, 2009–2010; Speech Staff

SC/WR3391 Word and Act: Sacraments, Funerals, Weddings
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Particular attention is given to non-verbal elements. Includes case analysis of pastoral situations and the preparation and presentation of complete services for Christian marriage and memorial services (i.e., witness to the resurrection). Lecture-demonstration, workshops, videotaping, and critique. Prerequisite: course SC2102. 1 credit.
Fall Long Term, 2009–2010; Speech Staff

Departmental Faculty

Charles Louis Bartow, Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

Michael Allen Brothers, Assistant Professor of Speech Communication in Ministry. M.A., Northwestern University; M.Div., Th.M., Ph.D., Princeton Theological Seminary. His interests include the relationship between performance studies, narrative, improvisation, preaching, and worship. (Presbyterian)

Sally A. Brown, Elizabeth M. Engle Associate Professor of Preaching and Worship. M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary. Research interests include the impact on contemporary preaching theory and practice of feminist/womanist, postliberal, and postructuralist biblical interpretation; the challenges of interpreting the cross as a redemptive symbol in a world of violence; and the relationship between preaching and ecclesial formation, particularly ethical formation. (Presbyterian)

Donald Eric Capps, William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale University Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. His interests include pastoral care; psychology of religion, art, and poetry; and psychobiography. (Lutheran)

Kenda Creasy Dean, Associate Professor of Youth, Church, and Culture, and Director of the Tennent School of Christian Education. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the relationship between practical theology, adolescence, and culture, the practices of the church, and spiritual formation. (United Methodist)

Robert Craig Dykstra, Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

Abigail Rian Evans, Charlotte W. Newcombe Professor of Practical Theology. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, women in ministry, and spiritual formation. Her work is interdisciplinary and church-oriented. (Presbyterian)

Nancy Lammers Gross, Arthur Sarell Rudd Associate Professor of Speech Communication in Ministry. M.Div., Ph.D., Princeton Theological Seminary. Her research and teaching interests include hermeneutical issues in oral interpretation of the proclaimed word of God and the special concerns women face in embracing their bodies as the instrument God has chosen for proclaiming the word. (Presbyterian)

Geddes Whitney Hanson, Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He focuses on the behavioral study of ministry as leadership within complex religious organizations, with particular attention to non-programmatic aspects of ministry i.e. congregational analysis, conflict management, planning and decision-making, as well as attention to intentional support of those new to congregational ministry. (Presbyterian)

Deborah van Deusen Hunsinger, Professor of Pastoral Theology. M.Div., Yale University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (Presbyterian)

James Franklin Kay, Joe R. Engle Professor of Homiletics and Liturgics. M.Div., Harvard University Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the Bible's apocalyptic and narrative forms and their significance in preaching. (Presbyterian)

Cleophus James LaRue Jr., Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary; D.D.(Hon.) Coe College. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

Bo Karen Lee, Assistant Professor of Spirituality and Historical Theology. M.Div., Trinity International University; Th.M., Ph.D., Princeton Theological Seminary. (Presbyterian)

Gordon Stanley Mikoski, Assistant Professor of Christian Education. M.Div., and M.A., Princeton Theological Seminary; Ph.D., Emory University. His research interests include Christian education and the doctrine of the Trinity, sacraments and Christian education, and philosophies of practical reason in relation to practical theology. (Presbyterian)

John Randall Nichols, Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is on human communication dynamics and behavior in theological perspective, with a particular interest in preaching as well as pastoral care. In addition, he works in the area of organizational dynamics and communication, with a particular emphasis on systemic analysis and understanding as framed by the Tavistock tradition. He is active in exploring the uses and influence of online experience in teaching and in ministry. (Presbyterian)

Richard Robert Osmer, Thomas W. Synnott Professor of Christian Education. M.Div., Yale University Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

Luke A. Powery, Perry and Georgia Engle Assistant Professor of Homiletics. M.Div., Princeton Theological Seminary; Th.D., Emmanuel College, University of Toronto. His research interests include preaching, worship, pneumatology, performance studies, and culture, particularly expressions of the African diaspora. (Baptist)

Martin T. Tel, C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A., University of Kansas. His research interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

Field Education

FE2101 Summer Field Education
FE3101 Summer Elective Field Education
Supervised ministry in a church or specialized ministry is selected from a pool of approved sites. Full-time work for a period of ten-to-twelve weeks takes place under the direction of a pastor or agency supervisor. 2 credits.
Summer, 2008–2009; Staff
Summer, 2009–2010; Staff

FE2102 Academic-year Field Education
FE3102 Elective Academic-year Field Education
Supervised ministry in a church or specialized ministry setting selected from a pool of approved sites. Students work a minimum of ten hours onsite, with preparation and work not to exceed fifteen hours each week, for a total of thirty weeks over two semesters. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. 2 credits.
Full Year, 2008–2009; Ms. D. Davis
Full Year, 2009–2010; Ms. D. Davis

FE2103 Full-time Ministry Internship
FE3103 Elective Full-time Ministry Internship
Full-time ministry for a nine-to-twelve month period takes place at a church or specialized ministry selected from a pool of approved sites. FE2103 is for field education credit and FE3103 is for elective credit. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. 2 credits.
Full Year, 2008–2009; Ms. D. Davis
Full Year, 2009–2010; Ms. D. Davis

FE2110 Summer Field Education: Clinical Pastoral Education
FE3110 Summer Elective Field Education: Clinical Pastoral Education
Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy a field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care during the academic year prior to the summer placement. Students may submit a CPE learning plan in place of the learning/serving covenant. The CPE final evaluation with field education supplemental questions is submitted as the field education appraisal. 2 credits and 1 ACPE or CPSP unit.
Summer, 2008–2009; Chaplain Supervisors
Summer, 2009–2010; Chaplain Supervisors

FE2111 Field Education: Clinical Pastoral Education
FE3111 Elective Field Education: Clinical Pastoral Education
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week are spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE) or the College of Pastoral Supervision and Psychotherapy (CPSP). Students are strongly encouraged to enroll in a one-semester course in pastoral care prior to the CPE placement. A CPE learning plan may be submitted in place of the learning/serving covenant. CPE evaluations plus field education supplemental questions are submitted in place of Princeton Seminary field education appraisals. 1 ACPE or CPSP unit are awarded only at the end of the second semester. While students register for one FE credit each semester, the two credits will not be awarded until successful completion of the placement at the end of the spring semester. 2 credits.
Full Year, 2008–2009; Ms. D. Davis
Full Year, 2009–2010; Ms. D. Davis

FE3105 Practicum in Theological Reflection
This two-semester course will provide the opportunity for theological reflection on acts of ministry drawn from case studies experienced by students in concurrent field education. Presentations on congregational systems, reflection methods, and spiritual disciplines will enrich the material drawn from praxis. 1 credit awarded at the end of the spring semester.
Full year, 2008–2009; Staff and Ms. D. Davis
Full year, 2009–2010; Staff and Ms. D. Davis

Denominational History, Theology, and Polity

DP1201 Presbyterian Church Polity
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Pass/Fail. 2 credits.
Spring Short Term, 2008–2009; Mr. Fearon
Spring Short Term, 2009–2010; Staff

DP1205 Baptist History, Theology, and Polity
The course is designed to deepen one's knowledge of Baptist principles, history and mission, to understand more fully the unities and diversities of Baptist life in the past and present, to learn more about some historical Baptist leaders, men and women, to become more aware of the various theological traditions among Baptists, to reflect on the development of Baptist polity as it shapes church practices today, to become aware of the Baptist contribution to the Christian community, and to help prepare for ministry among and for Baptists of various backgrounds. 2 credits.
Spring Short Term, 2008–2009; Mr. Hancock-Stefan
(Offered once every two years.)

DP1206 United Church of Christ Polity
In this course, participants will acquire knowledge of the history, polity, and theology of the United Church of Christ and its predecessor denominations, apply that knowledge to issues in the life of the UCC, and become familiar with the polity and practice of ministry in the UCC. 2 credits.
Spring Short Term, 2008–2009; Mr. DeRemer
(Offered once every two years.)

DP1207 Lutheran Church Polity
Yearlong course sequence. Students must take DP1208 in the spring long term. 1 credit each semester.
Fall Long Term, 2009–2010; Mr. Froehlich
(Offered once every two years.)

DP1208 Lutheran Church Polity
Yearlong course sequence. Students must take DP1207 in the fall long term.
1 credit each semester.
Spring Long Term; Mr. Froehlich
(Offered once every two years.)

DP1209 United Methodist Studies I: History
One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. 2 credits.
Fall Long Term, 2009–2010; Mr. D. Evans
(Offered once every two years.)

DP1210 United Methodist Studies II: Doctrine
2 credits.
Spring Short Term, 2009-2010; Mr. A. Day
(Offered once every two years.)

DP1211 United Methodist Studies III: Polity
One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. 2 credits.
Spring Short Term, 2008–2009; Mr. A. Day
(Offered once every two years.)

Ph.D. Seminars

Entering Ph.D. students may, upon petition and by recommendation of the director of Ph.D. studies, be admitted to a summer course of independent reading and language study before their first year in residency.

PHD9000 Summer Pre-Seminar Independent Study
A pre-seminar course of independent reading and language study available to newly admitted Ph.D. students as preparation for beginning seminar work the following September. Description of individual study program to be submitted to the director of Ph.D. studies for approval.
Summer, July–August 2009; Ms. Sakenfeld
Summer, July–August 20010; Ms. Sakenfeld

Preparation for Graduate Teaching: Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

Graduate Teaching Workshop
Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

Biblical Studies

OT9002 Near Eastern Backgrounds to Israelite Religion
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. 3 credits.
Spring Semester 2009–2010; Mr. Dobbs-Allsopp

NT/OT 9014 The Old Testament in the New
Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.
Spring Semester, 2009–2010; Mr. Wagner

OT9020 Biblical Theology I (Old Testament)
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-Enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as on contemporary proposals. 3 credits.
Fall Semester, 2009–2010; Mr. Olson

OT9045 Job
This seminar provides an in-depth orientation to critical issues in Job studies, including textual criticism, philology, poetics, genres, theology, and the history of consequences (interpretation, reception, and effects).
Spring Semester, 2008–2009; Mr. Seow

OT9043 Seminar on First Isaiah
Historical, literary, and theological analyses of selected portions of First Isaiah. 3 credits.
Fall Semester, 2009–2010; Ms. E. Lee

OT9100 Literary Approaches to Old Testament Interpretation
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. 3 credits.
Fall Semester, 2008–2009; Ms. Lapsley

OT9900 Old Testament Research Colloquium
Set to meet six times over two semesters, this graduate seminar will provide participants with opportunities to explore various aspects of Old Testament research through papers, prepared responses, and discussions. The goal of the seminar is to foster scholarly research and discourse that are creative, rigorous, and collegial. Two credits total over two semesters.
Fall and Spring Semesters, 2008–2009; Staff

NT/OT9014 The Old Testament in the New
Investigation of the complex relationships between Israel's scriptures and early Christian writings, with the goal of examining such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. 3 credits.
Spring Semester, 2009–2010; Mr. Wagner

NT9020 Biblical Theology II
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of biblical theology. 3 credits.
Spring Semester, 2009–2010; Mr. Black

NT9021 Earliest Christianity in its Greco-Roman Context
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. 3 credits.
Fall Semester, 2009–2010; Mr. Parsenios

NT9022 Introduction to Second Temple Judaism
The purpose of this seminar is to provide a broad survey of key issues in the study of Judaism in the Second Temple period through the reading of primary texts (both in translation and in Hebrew and Greek) and important secondary literature. Topics will include debates about law and covenant obedience, the emergence of scripture and its interpretation, the formation of sects, parties, and movements, and the rise and development of apocalyptic theology. 3 credits.
Fall Semester, 2008–2009; Mr. Berg

NT9030 Jesus, Christology, and the Gospels
A seminar on important aspects of Jesus' activity, its interpretation by early Christian theologians, and the formation of the Gospels. Selected readings from prominent interpreters of the nineteenth and twentieth centuries. 3 credits.
Spring Semester, 2008–2009; Mr. Black

NT9045 Studies in the Epistles of Paul
A research seminar that considers selected literary, theological, and/or historical issues in the undisputed Pauline letters. 3 credits.
Spring Semester, 2008–2009; Ms. Gaventa

NT9055 Studies in the Gospel and Epistles of John
An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. 3 credits.
Fall Semester, 2008–2009; Mr. Charlesworth

History and Ecumenics

CH9021 Patristic Theological Literature
Topic of the seminar: The Early Arian Controversy. The focus will be primarily on the letters, theological treatises, creeds, and other records of synods directly pertinent to the Arian Controversy ca. 300–350 AD. Other materials to be adduced as background are: select ante-Nicene theological literature, especially Origen's *Peri Archon* and *Commentary on John* and *Tertullian's Adversus* Praxean. The principal secondary literature will be brought into the discussion as well. Facility in Greek and French, German, or Latin is required from those taking the seminar for a letter grade. May be taken as a "reading" seminar by doctoral students with French or German. 3 credits.
Spring Semester, 2008–2009; Ms. McVey

CH9025 Medieval Theological Literature
Topic of the seminar for Fall 2009: Recent surveys of medieval theological literature, for an overview of the field. 3 credits.
Fall Semester, 2009–2010: Mr. Rorem

CH9033 Calvin and the Classical Reformed Tradition
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic expansion. 3 credits.
Fall Semester, 2008–2009; Ms. McKee

CH9034 History of the Peasants' Wars in Sixteenth-century Europe
The history of the sixteenth-century Peasants' Wars remains controversial to this day. Long a point of contention between Marxist and Western interpreters, describing and understanding the conflict is still a central challenge to "mainline" Protestant traditions—most of whom argued for and benefited from the peasants' defeat. This course will examine historical source material as well as important secondary literature in order to gain a balanced and nuanced appreciation for the main social, economic, and theological aspects of this sixteenth-century conflict.
Fall Semester, 2009–2010; Mr. Appold

CH9071 Protestant Theological Education and American Christianity
An examination of Protestant theological education in America from the late eighteenth through the twentieth century, with particular emphasis upon the history of Princeton Theological Seminary. Attention will be given to the ways in which theological education sought to shape its religious, intellectual, and cultural contexts and in turn was shaped by them. 3 credits.
Fall Semester, 2008–2009; Mr. Moorhead

CH9072 Race, Racism, Religion: American Religion in Historical Context
Why is Sunday morning still the most segregated time in America? A partial answer to that question comes from understanding the intersections of race and religion in American culture. How is a view of American religion complicated when using the lens of race to provide a critique? How does the history of racism unfold in America if one argues that it is primarily connected to religious developments? Using history, theology, critical race theory, film, and literature, this course proposes a careful consideration of issues of race, racism, and religion in a variety of American faith traditions, but most notably in Christianity, Judaism, and Islam. Special attention will also be paid to those traditions, denominations, and groups born as a result of the intersection of race, religion, and racism in the United States. 3 credits.
Spring Semester, 2009–2010; Ms. Pierce

Theology and Ethics

ET9010 Aquinas on Law and the Virtues
This seminar will consider the account of law and the virtues (acquired and infused, natural and theological) that Aquinas develops in the secunda pars of the *Summa Theologiae*. Special attention will be given to the theological substance of that account, to its philosophical warrants, to the options he refused, and to contemporary exegetical disputes. 3 credits.
Fall Semester, 2008–2009; Mr. Bowlin

ET9020 Types of Christian Ethics
This course lays a foundation for understanding the discipline of Christian ethics. Drawing on and adjusting H. Richard Niebuhr's typology in *The Responsible Self*, we will analyze the work of representative thinkers of different types of ethics: Roman Catholic moral theology (Thomas Aquinas), utilitarian ethics (John Stuart Mill), deontological ethics (Immanuel Kant) and contextual ethics (Dietrich Bonhoeffer, Paul Lehmann, and Stanley Hauerwas). We will also examine the relationship between ethics and dogmatics (Karl Barth) and the moral implications of the doctrine of sin (Reinhold Niebuhr). Students will write a book review, lead a seminar discussion, and write a final paper. 3 credits.
Spring Semester, 2009–2010; Ms. Duff
Fall Semester, 2008–2009; Mr. Bowlin

TH9011 Methods in Religious and Theological Studies
The course surveys and provides critical analysis of contemporary theological methods, as informed not only by classical norms, but also by perspectives from theories of religion and from the recent theoretical contributions of postmodernism, hermeneutical phenomenology, sociology of knowledge, postliberalism, feminist theory, cultural studies, postcolonialism, political and liberation thought. 3 credits.
Fall Semester, 2008–2009; Mr. Taylor

TH9025 Augustine's *De Trinitate*
This seminar is a careful reading of Augustine's great treatise on the doctrine of God. The primary purpose of the reading is to argue that this work integrates the dogmatic and spiritual tasks of theology. It will help students assess the current Trinitarian debates that often take aim at Augustine. 3 credits.
Fall Semester, 2009–2010; Ms. Charry

TH9056 Theology and the Challenge of Interdisciplinary Reflection
Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a theory of interdisciplinarity will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. 3 credits.
Spring Semester, 2008–2009; Mr. van Huyssteen

TH9048 The Enlightenment Legacy in Theology, Ethics, and the Social Sciences
An exploration of the ongoing influence of the Enlightenment. Students focus on texts selected for a given year (e.g. Kant, *Critique of Practical Reason*; Spinoza, *Ethics*; Hobbes' *Leviathan*; Grotius, *On the Laws of War and Peace*) and study contemporary works that have been shaped by these texts. Attention is given to social contexts and implications for constructive theological reflection and social action. Opportunity is provided for students to relate the content of the seminar to their own developing research, including preparation for comprehensive examinations in theology, history of doctrine, ethics, and/or the social sciences. 3 credits.
Spring Semester, 2008–2009; Mr. Johnson

TH9064 The Systematic Theology of Paul Tillich
Close reading in and discussion of the magnum opus of the greatest "liberal" Protestant theologian of the twentieth century, Paul Tillich. We will be reading the whole of the *Systematic Theology* and seeking to understand it in terms of its internal coherence, its biblical foundations, and its relevance for theology today. 3 credits.
Spring Semester, 2008–2009; Mr. McCormack

Practical Theology

PT9000 History and Method of Practical Theology
A study of essential readings in the history and method of practical theology, including emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. 3 credits.
Fall Semester, 2009–2010; Ms. Brown and Mr. Osmer

PT9003 Philosophies of Practical Reason and Practical Theology
This seminar examines a range of philosophical perspectives on practical reason and the various ways in which such perspectives inform approaches to practical theology. The seminar focuses on such issues as views of what it means to be human, the distinctive character of practical reason, construal of the complex interplay between theory and practice, the role of social context, strategies for effective action, and the ultimate horizons of practical reason. Close readings of relevant texts from a number of sources including but not limited to Aristotle, Greco-Roman Moralists, Kant, Marx, Dewey, and Habermas. Particular attention is paid to the deployments of various conceptions of practical reason in the theory and practice of practical theology and its sub-disciplines. 3 credits.
Spring Semester, 2009–2010; Mr. Mikoski

PT9008 Models of Adolescent Formation in Contemporary Christianity
Drawing on literature from human development, social theory, education, and the "practices discussion" in practical theology, this course explores theories of formation and transformation, and the shifting ecology of formation available to young people in the twenty-first century. Special attention will be given to theories of human development and social institutions (e.g. families, the media, schools, congregations, "popular culture"), and the role these understandings of formation play in educational ministries. 3 credits.
Fall Semester, 2009–2010; Ms. Dean

PT9012 Theories of Interpretation and Constructive Practical Theology
This seminar aims (a) to familiarize participants with major nineteenth and twentieth century works in hermeneutics, including those of Schleiermacher, Gadamer, and Ricoeur, as well as representative essays in postmodern interpretation theory; and (b) to help participants develop skills in the critical assessment and appropriation of this work in constructive practical theology. Skills of critique and appropriation will be developed through readings in the secondary literature, assessment of works in practical theology distinguished by their use of recent interpretation theory, and a constructive proposal relating contemporary hermeneutics to preaching, Christian education, or pastoral theology. 3 credits.
Fall Semester, 2008–2009; Ms. Brown

cat0809

PT9019 History of Christian Formation and Education: Apostolic Era to the Reformation
Examination of key persons and texts in Christian formation and education from the close of the Apostolic age to the Reformation. Attention will be given to the interplay between liturgy and pedagogy, and between theory and practice of faith formation. 3 credits.
Spring Semester, 2008–2009; Mr. Mikoski

PT9024 Practical Theology and Empirical Research
Explores the role of empirical research in practical theology. Introduces students to theory and practice of quantitative and qualitative research. Students will design and conduct research, focusing on their specific areas of interest in practical theology. 3 credits.
Fall Semester, 2008–2009; Mr. Osmer

PT9028 Theories of Teaching in America: 1850–present
This course will consider contemporary theories of teaching in America from the late nineteenth century through the present, from Bushnell through contemporary theories of informal learning. Special attention will be given to the influence of these theories on approaches to Christian formation and discipleship, and vice versa. Students will examine their own approaches to Christian formation in light of the theoretical literature. 3 credits
Spring Semester, 2009–2010; Ms. Dean

PT9033 Christian Spirituality
This seminar will introduce students to the research field of Christian spirituality. It will also introduce some methodologies appropriate to this interdisciplinary field, and promote skills in research, organizing, and writing. Students will explore the implications of several current understandings of Christian spirituality as an academic field, and integrate readings from church history (classical texts on spirituality), theology, and contemporary spirituality. 3 credits.
Spring Semester, 2008-2009; Ms. B. Lee

PT9049 The Psychology of C.G. Jung
A critical study of the basic themes of Jung's psychology with particular emphasis on his psychology of religion and critique of Christianity. Topics include Jung's approach to the psyche, the function of religion for the human psyche, the function of psychology for the religious life, the process of individuation, understandings of God, Christ, evil, and suffering. Readings in both primary and secondary texts to assess Jung's contributions to pastoral theology and pastoral counseling today. An area seminar in pastoral theology. 3 credits
Fall Semester, 2009–2010; Ms. Hunsinger

PT9050 Theology and the Psychotherapeutic Schools
Focus on modern psychotherapeutic schools, including psychoanalysis, analytical (Jungian) psychotherapy, client-centered therapy, family systems therapy, cognitive-behavioral therapy, etc. Assumptions regarding human nature, the locus of responsibility for dysfunction or complaint, and prospects and recommended initiatives for amelioration or change are among the issues that will be discussed. The writings of advocates for the integration of theology and a given psychotherapeutic orientation will be read and evaluated, and students' own integrative work will be considered. An area seminar in pastoral theology. 3 credits.
Fall Semester, 2008–2009; Ms. Hunsinger

PT9054 Erik Erikson: Resource for Pastoral Theology
This seminar focuses on the life and writings of Erik H. Erikson, giving particular attention to his psychoanalytic orientation; his life-cycle theory; his early emphasis on play therapy with children; his subsequent emphasis on the identity conflicts of adolescents and young adults; his psychosocial and psycho-historical studies of groups and individuals; his writings on gender, race, social class, and contemporary political conflict; his interpretation of the Golden Rule in the light of new psychological insights; his study of Jesus; and his lifelong interest in religion. In focusing on the work of a single author, the seminar will offer an illustration of how a pastoral theology student may use the work of a prominent psychologist in the development of a dissertation topic. 3 credits.
Spring Semester, 2008–2009; Mr. Capps

PT9066 Technologies of the Self
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago Dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. 3 credits.
Spring Semester, 2009–2010; Mr. Dykstra

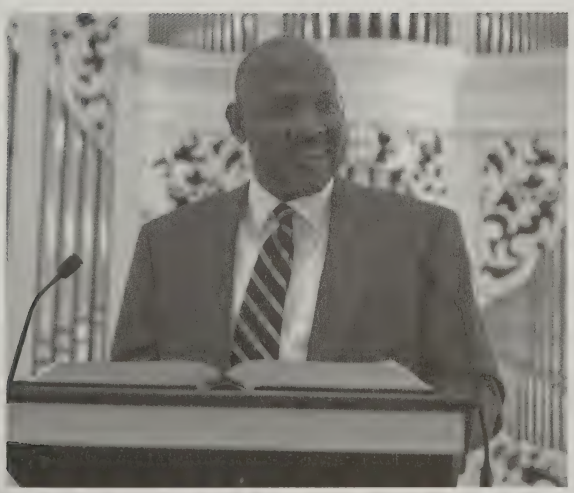
PT9074 Homiletical Theory I: From Antiquity to the Enlightenment
A study of representative texts from the classical rhetorical tradition, the history of preaching, and the history of theology formative for the development of homiletical theory. Among thinkers, preachers, or movements examined are Aristotle, Cicero, and Quintilian, Origen and Chrysostom, Augustine, scholasticism and the preaching orders, Luther and Calvin, Puritanism and Anglicanism, and Fénelon and the court of Louis XIV. 3 credits.
Fall Semester, 2008–2009; Mr. Kay

PT9075 Homiletical Theory II: From the Enlightenment to the Present
A study of representative texts formative for the development of modern homiletical theory. Among thinkers, preachers, or movements examined are representatives or heirs of the Scottish Enlightenment, Romanticism and Revivalism, dialectical and kerygmatic theologies, and the New Hermeneutic and the New Homiletic. 3 credits.
Spring Semester, 2008–2009; Mr. Kay

PT9081 Theology and Proclamation
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth-century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. 3 credits.
Fall Semester, 2009–2010; Mr. Kay

PT9084 Speech Performance in Preaching
Critical theological appropriation of performance studies in speech for homiletical theory, practice, and criticism. Review of formative works in the performance of literature from the late nineteenth century to the present with attention to hermeneutical issues implicit in these works. Matters addressed include contributions to contemporary text performance studies from performance-oriented research in rhetoric and cultural anthropology, orality, interdisciplinary methodological questions, and current literature in performance approaches to preaching. 3 credits.
Spring Semester, 2009–2010; Speech Faculty

PT9085 Preaching the Gospel in Diverse Cultures
An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in congregational studies and intercultural communication will be considered. 3 credits.
Spring Semester, 2009–2010; Mr. LaRue



Cleophus J. LaRue
Francis Landey Patton Associate Professor of Homiletics

Field Education

The discipline of field education serves to integrate the theological curriculum and experiential learning into a holistic and comprehensive understanding of Christian faith. Over the course of two placements, students serve in churches and specialized ministries. They practice the art of theological reflection as they draw on the work they do in the various departments and disciplines of the Seminary and apply their understanding of it to ministry. In the field education courses, theology and ministry merge as supervisor and student look for theological meaning in life experience in the context of Christian community.

Field education uses the action/reflection model of adult education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student is directly active in ministry. In the field education experience, the goals for student development are self-awareness, relationship development, skill acquisition, testing and affirming vocational call, and integration of practice with theological understanding. The student should also gain awareness of the nature of the role of supervision in any form of ministry, and achieve overall competence in the practice of ministry.

Using a learning/serving covenant, students begin their placement with measurable educational goals and objectives, determined between themselves and the supervisor in the first two weeks. They take a general placement description and make it specific to their needs, negotiating with the expectations of the site. As they meet weekly with their supervisor, they track their progress against their outlined program using selected models for reflection. A formal assessment process by student and supervisor completes the unit. Specific objectives of the program lead the student to:

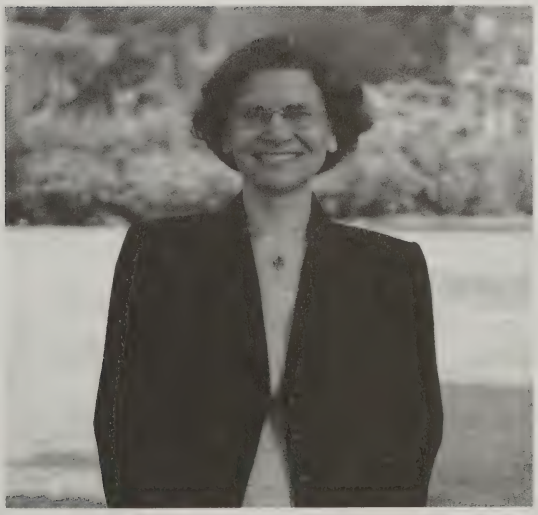
- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, and decisiveness
- Exercise creativity and take initiative
- Reflect critically about tasks and issues
- Apply theological knowledge and insight within a professional context
- Practice helpful self-assessment
- Build and develop integrity in private and professional relationships
- Relate word to actions (think and act theologically)
- Learn the value and use of supervision
- Understand the historical, economic, and political conditions affecting ministry
- Experience ministry in different contexts of church and public arenas
- Experience the ecumenical, racial, and cultural nature of ministry

Program

Some students enter seminary with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered that will take into account the various needs of students while at the same time providing an integrated and consistent program. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

The field education program consists of supervised ministry placements in churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Every student must do one placement in a church. The second field assignment is in an area of the student's emerging call. Ordinarily one placement takes place in the summer after the first or second year. Only one summer placement can be taken for field education credit. The second field education placement is part time and typically takes place during the middler academic year.

The four credits of required field education are distributed as follows: two credits for the summer placement and two credits for the academic-year placement. A yearlong internship for two credits may be used by M.Div., M.A., or dual-degree students in place of one of these requirements, and is usually done after the completion of two years of theological education. Yearlong placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective field placement. Students do not do field education during the first year, but use that time to visit sites in the placement pool.



Deborah Kerr Davis
Director of Field Education

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P (pass) or F (fail) is recorded at the end of the course. One placement is full time in the summer (ten to twelve weeks) and the other takes place during the academic year (ten to fifteen hours per week). One must be in a church and one related to the student's future vocation, which can be done in either a church or specialized ministry setting. Whenever possible the church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

Placement Opportunities

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by establishing new sites and training new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

Princeton Seminary has a remarkable location, and as a result, placements are available in sites drawn from a pool of seven hundred churches and specialized ministries. We work with twenty-eight different denominations, located in rural, suburban, and inner-city settings. Specialized ministries include prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs.

Clinical pastoral education opportunities may be used to satisfy one field education unit. These placements are also located in urban, rural, and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer. Funding is the student's responsibility.

The Field Education Office also provides opportunities for cross-cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, and Latin and South America. There are several special opportunities for placements focused on ecumenical work, on teaching, and on urban ministry, particularly in the summer program in Trenton.

Student Advisement System

Upon entering the Seminary, each M.Div., M.A., and dual-degree student is assigned a field education adviser. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January-February to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All programs for M.Div., M.A., and dual-degree students must be planned with the approval of their field education advisor and secured by April 1.

cat0809

Events

The Field Education Office plans and sponsors several events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions for Clinical Pastoral Education and for placement. The leadership comes from the Seminary, the community, and the wider church.

Program for African American Studies in Ministry

The joint program between Princeton University's Center for African American Studies and Princeton Theological Seminary provides the opportunity for students (not more than twelve per year) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University that may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program, Yolanda Pierce, Liaison with the Princeton University Center for African American Studies.

Yolanda Pierce
Elmer G. Homrighausen Associate Professor of African American Religion and Literature and Liaison with the Princeton University Center for African American Studies

Women's Studies

The emphasis in Women's Studies is designed as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry. In order to qualify for this emphasis, students must have at least six semester-length activities, including at least two Women's Studies courses (category 1), one paper (category 2), one extra-curricular activity (categories 3–6), and two additional courses or activities. See the categories listed below:

1. Women's Studies courses taken (including those in which the student is currently enrolled).
2. Titles of papers written on the subject of women's issues for other classes and/or master's-level thesis work.
3. Involvement with PTS committees concerned with women's issues.
4. Participation in extracurricular activities, including volunteer and church work dealing with women's issues.
5. Involvement in field education placements that focus on ministry to/for women.
6. Organization/implementation of new programs to meet needs of women in the community.

If a Th.M. candidate has taken at least three courses during his or her program that have women as a central focus, and has demonstrated an interest in Women's Issues through participation in at least one extra-curricular activity throughout the Th.M. program she or he may apply through the WICAM chair for a letter indicating that the Th.M. has included an emphasis in Women's Studies.

Contact the chair of the Women in Church and Ministry Council (WICAM) for more information, and to be advised in the process.

Worship Studies

The emphasis in Worship Studies is designed for Th.M. candidates. This interdisciplinary perspective provides students with an opportunity to reflect on the church's liturgical life by drawing on course work from all departments of the theological curriculum.

Working with an adviser, students select from a variety of offerings those courses that will meet their purposes and interests, complement their educational objectives, and fulfill the requirements of their program. The registrar, in consultation with faculty, identifies courses each year that give particular or concentrated attention to worship in its many forms. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College of Rider University, particularly in the Department of Church Music, may be taken under the Seminary's inter-institutional arrangement (p. 78).

Mission, Ecumenics, and History of Religions (MEHR)

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for ministry with interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. It includes three areas of emphasis: Mission (Theology and History), Ecumenics (Theology and History), and History of Religions. All three segments of the program are integrally interrelated. No one part can be studied in isolation, and all demand attention to the cultural and religious, social and political, and geographical contexts of world Christianity.

The program relates to all academic levels as a division of the History Department with an interdisciplinary link to the Theology Department. On the M.Div. level, in addition to various course offerings, a sample of which is listed below, field education may include approved internships at home or abroad with course credit where appropriate. The faculty also supervises elective senior research papers for either three or six credits.

2008–2009 courses relating to MEHR emphasis

Fall Semester 2008–2009
Religion and Society (Fenn)
Hinduism (Young)
World Christianity through World Literature (Young)
Mission as Function to Mission as Essence (Flett)
Ecumenical Bilateral Dialogue (Appold)
Issues in Asian American Theology and Ministry (Lee)
Cross-cultural Seminar in Hindu-Christian Studies (Young)
Missional Theology and Practice (Guder with Andrews)
(Un)common Space: Contested Geographies—Holy Land (Dobbs-Allsopp and Mikoski)

Spring Semester 2008–2009
African American Religious History (Pierce)
Pentecostalism in the Americas (Pierce)
Secularization: An Introduction to the Debate (Fenn)
Pluralism, Dialogue, and Witness (Young)
Ecumenical Theologies of the Church's Mission (Guder)
Mission in Twentieth-century Theology (Flett)
Study Abroad in Taizé (Tel)

Religion and Society Program

Faculty: J. Bowlin, N.J. Duff, R.K. Fenn, W.S. Johnson, Y. Pierce, M.L. Taylor, R.F. Young.

Two Conceptual Foci

The Religion and Society Program promotes interdisciplinary reflection that critically examines religious and social life. With "the religious" and "the social" as its two foci, the program equips master's-level and doctoral students with theoretical resources and diverse perspectives that enhance and deepen their theological studies and Christian practices in church and society. These foci are important for structuring the program's conceptual field and, especially, its qualifying exams.

Faculty Research Areas

The faculty of the Religion and Society Program also teach in the departments of the seminary, and bring to the Program different types of theoretical expertise and skills from the following research areas:

- Religious Studies (e.g. sociology of religion, history of religion, philosophy of religion)
- Social Sciences (e.g. sociology, anthropology, political science, economics)
- The Humanities (e.g. history, literature)
- Ethics (e.g. religious, social, theological)
- Theology (e.g. systematic, doctrinal, constructive)

Interdisciplinary Ethos

The program fosters an interdisciplinary ethos at the master's level by supporting instruction on religious and social issues in the course offerings of all departments, and by sponsoring special campus events and ongoing seminars on key religious and social themes. The purpose of these efforts at the master's level is to help promote reflection on religion and social life, as they are informed by theological perspectives.

For doctoral students, this interdisciplinary ethos is more formally structured as a Ph.D. degree program in Religion and Society. Doctoral students are expected to pass four qualifying exams. One of these exams should be selected by examinees as their "theory and methods exam," in which they include special attention to theoretical and methodological options and debates pertinent to that exam.

1. Religion and Religions (demonstrates excellence in knowledge of religious studies and at least one non-Christian tradition)

2. Social Sciences or the Humanities (demonstrates excellence in one theoretical perspective on the social in either social science or the humanities)
3. Ethics (demonstrates excellence in the knowledge of religious, social, or theological ethics)
4. A Dissertation-related Theme or Problematic (demonstrates excellence in analyzing a theme or problem that will be significant in the writing of the dissertation)

The first two exams enable disciplined attention to the aforementioned two foci that set the conceptual field of Religion and Society. The third exam in ethics is required, because analysis of the moral life and ethical reflection upon it has been a key site wherein religious and social themes often intersect in theological studies and Christian practice. The fourth exam enables students to focus research and thinking about their dissertations. These exams are "qualifying" exams in that they certify readiness to proceed to the dissertation proposal and writing phases of the program; they do not aim to guarantee comprehensive readiness to teach in those areas.

Seminary and University Scholarship

Both master's-level and doctoral students are expected to learn from disciplines of the university, even as they focus those disciplines for distinctive concerns and contexts of Christian theological traditions. This program not only enables scholarship at the Seminary to sustain its own community of research into religious and social issues, it also serves a liaison function between the Seminary and Princeton University and, occasionally, between the Seminary and other nearby institutions.

U.S. and International Scholarship

The dual focus on religion and society, and its distinctive interdisciplinary work, has traditionally made the Religion and Society Program an important resource for international as well as U.S. scholars. The program places a high value on a functioning diversity of scholars from this country and from abroad, who come together to reflect critically on issues of justice and peace, and on human differences that are not only religious, social and theological, but also cultural, political and economic. Thus, the Religion and Society Program has traditionally sought to fuse rigorous reflection with social criticism and prophetic discourse.

Ph.D. Seminars Offered by Religion and Society Program Faculty:
Critical Issues in the History of Religions (Young)
Sociology of Religion (Fenn)
The American Jeremiad: American Religion in Cultural Context (Pierce)
Types of Christian Ethics (Duff)
Method in Theological and Religious Studies (Taylor)
Aquinas on Law and the Virtues (Bowlin)
Theological Anthropology (Johnson)
Race, Racism, and Religion in America (Pierce)

Master's-level Courses Offered by Religion and Society Program Faculty:
(Ph.D. students may take these courses for seminar credit, after the professor's approval and determination of advanced doctoral level requirements.)

Ethics and Politics in Augustine (Bowlin)
The Politics of Biblical Interpretation (Duff)
Church, Community, and Nation (Fenn)
The Meaning of Revelation in a Postmodern, Post-Holocaust, Post-9/11 World (Johnson)
African American Religious History (Pierce)
Liberation Theology of Gustavo Gutiérrez (Taylor)
Pluralism, Dialogue, and Witness (Young)
War and Christian Conscience (Bowlin)
Theology and Ethics of Dietrich Bonhoeffer (Duff)
Ministry, Conflict, and Cataclysm (Fenn)
Theology and Ethics of Reinhold and H. Richard Niebuhr (Johnson)
Race and Religion in America (Pierce)
Christian Ethics and Modern Times (Bowlin)
Empire and Capital: Theological Considerations (Taylor)
World Christianity through World Literature (Young)
Civil Religion (Fenn)
Friendship, Love, and Justice (Bowlin)
Issues in Human Sexuality (Duff)
Religion and Society (Fenn)
The Reign of God (Johnson)
Liturgical Shape of the Christian Life (Duff)
Womanist and Feminist Theologies (Pierce and Taylor)
Critical Race Theory as Theological Challenge (Taylor)
Buddhism (Young)
Ethics and the Problem of Evil (Bowlin)
Issues in Biomedical Ethics (Duff)
Religion and Time (Fenn)
Systematic Theology of Calvin (Johnson)
American Religion, American Literature (Pierce)
Cultural Hermeneutics—Ideology, Text, and Power (Taylor)
Hinduism (Young)
Ethics of the Ten Commandments (Duff)
Secularization: An Introduction to the Debate (Fenn)
Spiritual Autobiography (Pierce)
Theology of Paul Tillich (Taylor)
Vocation in Christian Tradition and Contemporary Life (Duff)

The Tennent School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College on a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The Tennent School of Christian Education was inaugurated in September 1944.

cat0809

Seminary Resources

The Seminary Libraries

The main library complex consists of two connected buildings that function as a single entity.

Speer Library, which opened in 1957 and is named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels. It also contains the Reigner Reading Room for Christian education; acquisitions, cataloging, and serials; three classrooms, one of which can be divided in two; and meeting space for committees and outside groups.

Luce Library, dedicated in 1994 and named in honor of distinguished trustee Henry Luce III, accommodates an additional 300,000 volumes. It contains the Special Collections Department, the Karl Barth Research Collection, and the Abraham Kuyper Collection of Dutch Reformed Protestantism. In addition, it offers extensive facilities for Ph.D. candidates, lockable carrels, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a meeting room.

The Reigner Reading Room, named for publisher Charles G. Reigner and located in Speer Library, houses an extensive collection of curriculum and educational materials to facilitate and enhance the church's educational ministry. The materials are available for student and faculty use and are also available at a yearly fee to church educators throughout the broader Princeton community.

The libraries now contain more than 1,068,000 bound volumes, pamphlets, and microfilms and offer substantial resources for theological study and research at all levels.

Although popular works are not neglected, the libraries' major objective is to acquire a comprehensive collection of the basic works of world theology. Primary sources are represented by original early editions or reprints as well as by modern critical editions. The strength of the libraries is maintained by the continuing acquisition of all major sets, new critical editions, microform collections, and scholarly monograph series currently published in the main fields of theological study. The library currently receives about 3,700 journals, e-journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

In addition, the libraries include valuable portions of the libraries of J. Addison Alexander, Samuel Agnew, Louis F. Benson, John Breckenridge, Ashbel Green, William Henry Green, Alexander Balloch Grosart, John M. Krebs, Samuel Miller, Francis Landey Patton, William Buell Sprague, James Tanis, and Benjamin Breckinridge Warfield.

Several of the libraries' collections are worthy of special note. Among them are the Karl Barth Research Collection, founded in 1997, which aspires to collect a copy of everything written by and about Karl Barth, and the Abraham Kuyper Collection of Dutch Reformed Protestantism, established in 2001, which aims to acquire a copy of every publication by the theologian and statesman Abraham Kuyper (1837–1920). In recent years, the Special Collections Department also has acquired the papers and libraries of Markus Barth and Thomas F. Torrance. The Louis F. Benson Collection of Hymnology, numbering more than 10,000 volumes, provides exceptional resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains more than 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. The Moffett Korea Collection contains more than 1,000 volumes related to Korean missions, history, and culture. The Agnew Baptist Collection features more than 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism. The Latin American Periodical Collection, with more than 1,200 titles, is one of the largest collections of Spanish- and Portuguese-language theological journals outside of Latin America.

Support

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Mrs. Elizabeth Parke Ballantine, Dr. Louis F. Benson, Mr. John G. Buchanan, Mrs. John F. B. Carruthers, Mary Cheves Dulles, Mr. and Mrs. Carl Egner, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Miss Mabel Gillespie, Mr. John C. Green, the Reverend Samuel M. Hamill, Professor Theodore W. Hunt, Mrs. R. L. Kennedy, Mrs. Helen M. T. Locke, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, Mr. John P. Orendorff, Messrs. R. L. and A. Stuart, Mr. William L. Ulyat, Miss Margaret I. Vaughan, and other alumni/ae and friends.

Additional Facilities in Speer and Luce Libraries

Photocopying machines, located near the circulation desk of Speer Library, are available to patrons who wish to make photocopies of library materials that are in the public domain as well as single copies of copyrighted material, within the provisions of the principle of fair use. It is the patron's responsibility to be acquainted with and to comply with the copyright laws. Borrowing privileges are accorded to anyone who presents a current Princeton Theological Seminary identification card. Others may inquire at the circulation desk concerning borrowing privileges.

Online access to the library catalog is provided through the Voyager information system. Public terminals for the Online Public Access Catalog (OPAC) are located in the lobby and at various locations in the buildings. In addition, the library catalog is available on the Internet at http://catalog.ptsem.edu. Various electronic research tools are available on the campus network, which also provides email capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and Princeton University, Seminary students and faculty are granted free use of the University library, subject to its rules.

The Media Lab in the Academic Services Center

Located in the Academic Services Center in Speer Library, the Media Lab is a fully staffed, client-supported, state-of-the-art facility where students and faculty can learn and experience the many uses of new media in theological education.

The Media Lab offers an array of hardware and software resources for PC and MAC platforms. Workstations are equipped with a variety of scanners to accommodate book, document, photo, 35-mm slide, and filmstrip scanning. Applications include audio- and video-editing, desktop publishing, slide show presentation design, and PDF creation and editing. Printing is available in color or grayscale for documents up to 8.5 inches x 14 inches. MAC laptops, digital video, digital still cameras, and digital voice recorders are also available to students, faculty, and staff for course- or business-related multimedia projects.

Although walk-ins are welcome and accommodated as much as possible, appointments are preferred and will reserve a workstation specifically set up for a class-related or official Seminary business project. The Media Lab is staffed during hours of operation with attendants offering assistance as required to provide a level of comfort working with a particular application. Contact the Media Lab for more information regarding a limited number of paid student Media Lab attendant positions available each year to qualified applicants.

The Educational Media Center

Located on the ground level of Templeton Hall, the Educational Media Center is the site of various media services and facilities, including a media services support center; a combination listening and conference room; a production studio, which is also equipped as a "smart classroom;" and a campus cable TV system. Campus services include audiovisual assistance; media learning opportunities; audio- and video-recording services; videoconferencing; webcasting; web streaming; personal consultation on the selection and use of technologies for curricular needs; and production of original media resources.

The Listening/Conference Room is designed for reviewing resources; simple media duplication (including audio- and VHS-cassettes, CDs, and DVDs); and small-group project planning. It can also be reserved for practicing PowerPoint presentations and other course-related activities. (Individuals who use duplication equipment are responsible for observing all applicable copyright laws.)

The Educational Media Center Studio, in addition to video production use, doubles as a "smart classroom" and training center with twenty-station Internet access, wireless laptop computers, remote-controlled lighting, and presentation capabilities.

The Campus Cable TV System provides programming to the main Seminary campus as well as the West Windsor Campus. Main campus channels include local access programming and campus bulletin boards as well as cable and network channels. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours.

Student job opportunities include a limited number of paid student positions available each year to qualified applicants. Applications and more information are available at the Educational Media Center in Templeton Hall.

Computer Resource Centers

Computer Resource Centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor Campus. Each location is connected to the PTS network and contains laser printers. All offer word processing, and, with a PTS network account, Internet and email privileges. Network access is also available from all dormitories and apartments. The Computer Resource Centers are staffed by student lab assistants, who are available to assist with file conversions, word processing problems, and Internet or email issues. Lab assistant hours are as posted.

Stuart Hall CRC is located on the lower level of Stuart Hall and is open twenty-four hours a day, seven days a week. The Computer Resource Center coordinator's office is located in the Stuart Lab. The CRC coordinator is available for assistance with file conversions, and for problem-solving. Stuart Hall CRC has sixteen PCs, three MACs, and two laser printers.

Luce CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has thirteen PCs, two MACs, and two laser printers.

CRC at the CN Center is located at the Charlotte Newcomb Center on Emmons Drive. Eight PCs, two MACs, and two laser printers are available for use at this computer resource center. This CRC is open twenty-four hours a day.

Theological Book Agency

The Theological Book Agency is located on the ground floor of the Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The TBA is operated by Cokesbury.

Child Care

The Carol Gray Dupree Center for Children is located in the Charlotte Newcombe Center on Emmons Drive on the Seminary's West Windsor Campus. Licensed by the State of New Jersey, it offers full-day or half-day (morning sessions) daycare, September through June, and a summer session July through August, for children ages three months through pre-kindergarten. Daycare is available as space permits to children of all students, faculty, administrators, and staff and to children of visitors to the Erdman Center of Continuing Education. The Dupree Center's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth is provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

For more information concerning availability of places, costs, and registration, contact the Housing and Auxiliary Services Office. Space is limited.

Placement Services

Master's-degree Candidates

The Office of Senior Placement works to assist students in preparation of dossiers and resumes and in finalizing their vocational plans in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, resume writing, and other vocational issues. The office welcomes individual churches, other governing bodies, and institutions to use campus facilities and staff expertise as they seek to fill vacant positions. In addition to circulating dossiers and resumes from graduating seniors, the office maintains a variety of resources for the placement process and an up-to-date listing of churches seeking to fill staff vacancies.

Ph.D. Candidates

The Ph.D. Studies Office provides a placement service for Ph.D. candidates and graduates. At any time after successful completion of the comprehensive examinations, the candidate may prepare a dossier, consisting of resume, personal statement, letters of recommendation, and the Ph.D. transcript. The dossier is kept on file in the Ph.D. Studies Office, and copies are forwarded at the candidate's request for a charge of $6 each.

Announcements of openings are posted on the bulletin board in the Ph.D. Studies Office and in the Ph.D. suite in Luce Library.

One-page resumes of candidates and recent graduates seeking placement are posted on the Seminary's web site (search on Ph.D. Jobseekers). The Ph.D. Studies Office circulates announcements of this posting to seminaries, colleges, and universities in North America and around the world.

The Writing Center

The Writing Center provides free tutorial services to master's-level students in need of improving their writing skills. Peer tutors help with brainstorming, drafting, organizing, revising, style and form, grammar, citations, and reference tools. It is not a proofreading or editing service. The center is open a variety of hours each week, generally by appointment, and maintains a library of books and computer programs helpful in honing writing skills. The center is a particularly valuable resource for students for whom English is a second language. Contact the Writing Center at writing.center@ptsem.edu.

Fees, Housing, and Meal Plans

Tuition and Fees for 2008–2009

All Seminary charges and fees are payable in U.S. funds. Foreign checks or money orders must have the U.S. bank with which they are affiliated printed on the check or money order.

Application fees vary by program. Please refer to the section in this catalogue that describes your program of interest.

Tuition

Based on fiscal year: July1, 2008–June 30, 2009

Candidates for the M.Div., M.A., M.A.T.S. Degrees
Annual full-time tuition, billed $4,750 each semester $9,500

Full-time students are those in the M.Div., M.A., M.A.(T.S.), and dual-degree degree programs and resident special students who are registered for a minimum of 9 credits. Those enrolled less than full time are charged by the credit at $450 per credit.

Full-time tuition permits a student to take 9 to 15 credits in the (combined long and short terms of the) fall and spring semesters. Credits in excess of 15 require prior approval by the Director of Professional Studies. Credits in excess of 15 in either of the fall or spring semesters will constitute "overload credits" and will be charged at $425 per credit. Students will be allowed to take up to 7 credits during the summer with no increase in out-of-pocket cost. One half of the out-of-pocket cost for summer tuition will be credited back to the student's account at the end of each of the fall and spring semesters provided the student is registered as full-time (9 credits) during each.

Candidates for the Th.M. Degree:
Annual tuition for the program completed in one academic year, assuming 12–15 credits per semester, billed $4,750 each semester $9,500

Th.M. candidates must be enrolled for 12 credits per semester to be considered full-time and Th.M. students enrolled for more than 15 credits in a semester will be charged the overload rate of $425 for each credit over 15.

Candidates for the Ph.D. Degree:
Annual tuition for a minimum of two years of resident study, billed $4,750 each semester $9,500

Annual tuition after two years resident study, billed $382.50 each semester $765
(Assessed each year at the then-current rate after the completion of residence until all requirements for the degree have been completed.)

PhD900 (pre-seminar summer independent study for entering students) $100

Under certain circumstances and with the approval of the director of Ph.D. Studies and the registrar, Ph.D. students may take courses during the first semester of their third year without additional tuition charges.

Candidates for the D.Min. Degree:
Currently enrolled students are allowed four years after the end of their third workshop in which to complete a final project. The first three years require no fee. If a fourth year is necessary, the candidate will be assessed a flat $1,000 nonrefundable continuation fee. Should a candidate petition for and be granted a fifth year, an additional $1,000 continuation fee will be charged.

Non-degree students taking courses for academic credit on a part-time basis, who are not candidates for a Princeton Seminary degree, are charged on a per credit basis at.....$500

Regularly enrolled students in Princeton University, Westminster Choir College of Rider University, and New Brunswick Theological Seminary, when properly certified by the registrar, are admitted to classes without charge.

Interns:
Annual tuition.....$800
Interns are billed for 1 credit at $400 plus the basic fee each semester. Interns are certified as full-time students while on internship.

Unaffiliated Auditors:
Persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester on a non-credit basis are charged per credit hour of class at $100

Current Annual Fees

Late Registration Fee.....$110
Charged to any continuing degree student who registers for the fall semester after 4:30 p.m. August 30, 2008, or registers for the spring semester after 4:30 p.m. January 14, 2009. No new registration or re-registration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

Drop/Add Fee $25
Charged to a student's account upon submission of a drop/add form.

Comprehensive Fee
Charged to all full-time students (billed $382.50 each semester) to partially defray the cost of student publications, technological services, educational media, cable television, counseling services, and allows access to Seminary-negotiated primary and urgent-need health care services (Princeton Primary Urgent Care Center or PPUCC).....$765

Basic Fee
Charged (billed $132.50 per semester) to all part-time students and interns; to partially defray the cost of student publications, technological services, and educational media, but does not cover access to Seminary-negotiated primary and urgent-need health care services, or counseling service.....$265

Parking and Transportation Fee
Charged (in the fall semester) to all resident Seminary students and commuters requiring a parking permit $70

Student Health Insurance
Annual premium for a single student (billed $1,075 per semester).....$2,150
(Student rates are subject to adjustment in the event that the medical premiums charged to the Seminary are revised. Students may purchase coverage for dependents at additional charge.)

Graduation Fee
a. Candidates for Ph.D. and D.Min. degrees $80
b. Candidates for all other degrees and certificates $40

Transcripts and Ph.D. Dossiers
a. Transcripts, each $5
b. Dossiers, each $6

ID Card Replacement Fee $20

Student Mail Box Key Replacement Fee $15

Orientation fee.....$75
Charged to all new and transfer degree candidates and special students who matriculate in the fall semester. The orientation fee for students matriculating in the spring semester is $10.

Printing Charges
See the Computer Resource Handbook for Students, available from the Computer Resource Department on the lower level of Templeton Hall.

Housing and Meal Plans

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Security Deposits

Upon arrival, each dormitory resident shall be assessed a security/damage deposit of $150, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned after the tenant has vacated and after satisfactory inspection of the premises.

Dormitories (Single Students)
Room and board (21-meal plan) .....$7,230 ($3,615 per semester)
Room and board (15-meal plan) .....$6,700 ($3,350 per semester)

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions. Rooms in the Seminary dormitories are furnished with bedframe, XL-twin-size mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linens, pillow, blankets, and towels must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on a space-available basis for persons registered for part-time studies.

Dormitories are open for regular occupancy the Monday preceding the first day of classes for new students and the Wednesday preceding the first day of classes for returning students, and close at 10:00 a.m. on the Monday after Commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

One-bedroom units..... $6,840 ($1,140/summer and $2,850/fall and spring)
Two-bedroom units..... $8,700 ($1,450/summer and $3,625/fall and spring)
Two-bedroom shared (Witherspoon).....$4,440 ($740/summer and $1,850/fall and spring)
Three-bedroom units .....$10,620 ($1,770/summer and $4,425/fall and spring)
Three-bedroom shared .....$3,900 ($650/summer and $1,625/fall and spring)
Duplex units (three bedrooms) .....$12,600 ($2,100/summer and $5,250/fall and spring)

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area,

kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus, are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds, laundry equipment, and space heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing and Auxiliary Services to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Princeton Theological Seminary Handbook*. All inquiries concerning student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Meal Plans

The Seminary offers two meal plans, fifteen (15) and twenty one (21) meals, for dormitory residents.

Students on the twenty-one meal plan receive three meals a day, seven days a week. Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. The meal plan schedule is as follows for 2008–2009:

Fall Semester
Begins: September 10 (for entering students), September 15 (for returning students)
Closed: November 27 through 30 (Thanksgiving break)
Closed: December 13 through January 5 (Christmas break)
Ends: January 23

The Dining Hall is closed January 24 through 25 for intersemester break and will be open January 26 through February 1 on a cash only basis.

Spring Semester
Begins: February 2
Ends: May 19

The Dining Hall will remain open May 20 through 22 on a cash only basis. During times when the dining hall is closed or there is no meal plan offered, please do not cook in your dormitory rooms, as it is a fire code violation. There are kitchenettes provided in Brown and Alexander Halls for cooking.

Room and Board during Summer Session

The Seminary offers only one meal plan during the summer session, fifteen (15) meals. Students on the fifteen meal plan receive three meals each day, Monday through Friday during the eight-week summer session.

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer program. For further information, contact the director of housing and auxiliary services.

Financing Your Seminary Education

The purpose of the Princeton Theological Seminary Program for Student Financial Aid is to assist students in the educational preparation for ministry. We do this by providing fellowships, need-based grants, work opportunities, and loans to our eligible students. A more detailed breakdown of this eligibility by degree program is listed below. Students in every degree program qualify for:

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of this plan made available through AMS (Academic Management Services). There are two plans available. In the first, master's-degree students may pay tuition, room, board, fees, or Seminary rent in nine monthly installments, starting July 15 for a modest fee of $60 for each enrollment period (academic year). The second is for D.Min. students who may use the plan for workshop tuition and room and board charges for their three workshops, spanning two academic years. This plan breaks the cost into twenty-four monthly payments, beginning July 15 of the year of admission, for a $70 administrative fee. Plan brochures, which include an application, may be obtained from the Bursar's Office.

Federal Aid

The Seminary participates in three federal financial aid programs outlined below: the Federal Stafford Loan, the Federal Perkins Loan, and Federal Work Study. These Title IV federal aid programs can be used to meet matriculated students' unmet financial need for the academic terms in which they are enrolled. International students do not qualify for federal aid. For more information about federal aid opportunities and the application process, please contact the Office of Admissions and Financial Aid.

Subsidized Federal Stafford Loan

This need-based federal loan can provide up to $8,500 in loan assistance each academic year. Matriculated PTS students enrolled at least halftime may apply for this loan. Federal Stafford Loans are made by an outside lender and are processed through the Office of Admissions and Financial Aid. The interest rate for first-time Federal Stafford Loan borrowers is currently fixed at 6.8%. Students must pay a small origination and insurance fee to process a Federal Stafford Loan. No interest accrues while the student continues to be enrolled in a program of study on at least a half-time basis. There is also a six-month grace period following the student borrower's last date of at least half-time attendance, in which no interest accrues. Repayment then begins on a monthly basis.

Unsubsidized Federal Stafford Loan

If a student does not qualify for a Subsidized Federal Stafford Loan, or has need beyond that which is covered by a Subsidized Loan, he/she may qualify for an Unsubsidized Loan. The same terms and conditions apply to this loan except that interest accrues while the student is still in school and during other grace and deferment periods.

Federal Perkins Loan

This loan is another need-based federally funded student loan. PTS students who are enrolled in a degree program and demonstrate a high degree of need may be considered for this campus-based federal loan. In this program, the federal government has provided the Seminary with the funds to lend to its neediest students. The Seminary awards Perkins loan to currently enrolled students based on need. The amount available and award maximums are based on the amount of anticipated collections from former students who are in repayment each year. The interest rate for the Perkins Loan is currently 5%. No interest accrues while the student is enrolled at least halftime. Student borrowers are entitled to a nine-month grace period after they cease to be enrolled on at least a half-time basis. Repayment then begins. Borrowers have up to ten years to repay their loan obligations.

Federal Work Study (FWS)

Each year, the federal government awards the Seminary matching funds used to offer Federal Work Study placements to needy students. Eligible students who wish to be considered for a FWS-funded position should contact the Office of Admissions and Financial Aid to obtain an application and review available job opportunities.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students consider employment on or off campus as a way of reducing their dependency on loans. Field education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, bookstore, and administrative offices is available to interested Seminary students. The Office of Admissions and Financial Aid assists students in finding positions on campus and helps spouses by publishing a booklet that contains a listing of outside employers who frequently hire Seminary spouses.

Institutional Aid for M.Div., M.A., and Dual-degree Candidates

The Seminary offers a variety of institutional aid programs (outlined below) to assist first professional degree candidates in funding their PTS degree programs. A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the director of admissions and financial aid for further information on eligibility for an exclusion from this policy.

Merit-based Aid

The Admissions Committee considers all applicants for merit-based fellowships at the time of admission. No additional application materials are required for consideration.

Presbyterian Leadership Awards—These awards, covering the student's full tuition and academic-year dorm fee, will be offered to a limited number of prospective students who have demonstrated a high level of academic achievement, and who are outstanding candidates for pastoral ministry in the Presbyterian Church (USA).

Seminary Fellowships—A limited number of Seminary Fellowships (covering the student's full tuition plus $900 during the academic year) will be awarded to prospective students on the basis of outstanding academic achievement and demonstrated commitment to the life of the church.

Need-based Grants

PTS Grant—This grant is awarded to full-time students in the M.Div., M.A., and dual-degree programs. Eligible PCUSA students will receive PTS grant aid to cover 100% of their evaluated need up to the cost of full tuition. Eligible students who are not members of a PCUSA church may receive 90% of the cost of tuition based on their calculated need.

Exceptional Financial Need (EFN) Grant—This PTS grant program is designed to provide up to $3,500 in additional aid to students currently owing $15,000 or more in student loan debt. This program is designed to help students who help themselves and requires recipients to work and to raise funding from outside sources in order to reduce their dependency on student loans. The EFN Grant is only available to M.Div., M.A., and dual-degree students.

Need-based Loans

PTS Presbyterian Loan Program—The Seminary offers eligible PCUSA students a low-interest loan, which has the potential to be forgiven if the recipient serves in an ordained ministry position in the Presbyterian Church (USA) after graduating. Eligible students may receive up to $2,500 per academic year through this PTS Loan Program. See the Student Financial Aid Handbook for further details on eligibility criteria.

Presbyterian Church (USA) Denominational Aid

Financial Aid for Studies Grant

Students who are under care of a PCUSA presbytery and are pursuing their first professional degree in the Seminary's M.Div., M.A., or dual-degree program may qualify for one or more of the financial aid programs offered by the denomination. Visit the PCUSA web site at www.pcusa.org for more information about their financial aid programs.

Th.M. Candidates

No institutional aid is currently available for U.S. citizens or permanent residents who wish to pursue the Th.M. degree.

International Scholars

Annually, a limited number of scholarships are given to Th.M., M.A.(T.S.) and M.A. students with advanced standing (M.Div. candidates are not considered for the international scholars program) coming to study at Princeton Seminary from outside the United States. There are two tiers of international scholarships:

The Presidential International Scholarship, which covers: full tuition, comprehensive fee, single student health insurance premium, single room and board, and $900.

The Trustee International Scholarship, which covers: full tuition, comprehensive fee, single student health insurance premium, and $900.

As a rule, these awards are offered by the Admissions Committee to prospective students who do not currently reside in or have previously studied in the United States. The committee also considers the applicant's academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with the admissions materials).

Ph.D. Candidates

Applicants who wish to be considered for any form of financial assistance must complete the Princeton Seminary Student Financial Aid Application and Addendum. These forms, as well as more information about the financial aid application process, are available online or may be requested from the Office of Admissions and Financial Aid.

Merit Tuition Scholarships

Merit Tuition Scholarships may be awarded to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study.

Other Scholarships

Scholarships in varying amounts are awarded for up to four years (eight semesters) of study in the Ph.D. program. Candidates holding scholarships must reside in the Princeton area, hold no more than twenty hours a week of outside employment, and remain in good academic standing. Candidates who receive an outside grant for overseas study and relinquish their Seminary scholarship during one of their first four years of doctoral work are eligible to apply for Seminary aid during a fifth year. All scholarships are disbursed during the academic year.

Fellowships and Assistantships

Annually more than forty teaching fellowships are awarded to provide assistance in Seminary courses. The basic stipend of a full-time teaching fellow is $3,950, for which the holder normally leads three preceptorials during one semester. The basic stipend of a two-thirds-time teaching fellowship is $2,845, for which the holder normally leads two preceptorials during one semester. A one-third-time option may also be possible, with a stipend of $1,740 per semester.

Research assistantships are also available, in which a student is contracted on an hourly basis to assist a faculty member with a specific research project.

The George S. Green Fellowship for Doctoral Study

One fellowship for doctoral work preferably but not exclusively in Old Testament may be awarded for up to four years of study to a senior in the Master of Divinity program in the Seminary, or a candidate in the Master of Theology program at the Seminary, who has displayed outstanding academic achievement and scholarly promise.

Timothy Scholars Program

Up to two students annually may be designated "Timothy Scholars." Timothy Scholars are part of a pilot program, underwritten by the United Methodist-affiliated Foundation for Evangelism, designed to prepare students with sustained interest and expertise in youth, young adult, campus, and/or related ministries to prepare for teaching vocations in higher education that focus on practical theology and mission with young people.

Timothy Scholars receive full tuition and an annual stipend (amount to be determined for 2009–2010) for up to five years, as well as support for participation in designated professional meetings. Timothy Scholars may be located in any academic department as long as a commitment to practical theology and mission with young people is demonstrated, and they may belong to any theological tradition. However, since the program is designed to prepare viable candidates for anticipated positions in youth/young adult ministry in United Methodist and Methodist-affiliated institutions, students with Wesleyan interests are especially encouraged to apply. (Funding for this program in 2009–2010 is subject to approval by the Foundation for Evangelism.)

The Timothy Scholars Program includes several unique components, including expectations for ongoing spiritual guidance, peer mentoring, and annual leadership in Methodist and Presbyterian Church (USA) settings in youth, young adult, campus, or related ministry settings.

In addition to completing the Seminary's Ph.D. application, Timothy Scholars candidates completes a separate Timothy Scholars Application and obtain two references documenting their record of excellence in pastoral ministry with young people and potential as leaders in the field. Admission by the Seminary and approval as a Timothy Scholar by the Foundation for Evangelism are separate but parallel processes. Admitted students not selected as Timothy Scholars are eligible for other awards listed above.

Additional Information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities. Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Benefits Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure
- The PTS Guide to Outside Resources

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of Student Relations.

Awards and Prizes

Prizes and Special Awards

Each year a considerable number of awards are available for particular work or attainments. The recipients of such awards must have completed creditably all the studies of the year.

Deadlines for application/submission: Any student planning to submit an essay for an award should notify the Academic Affairs Office in writing no later than April 1, 2009, of intention to apply, along with an indication of the award for which it is to be considered, the academic department, and identify the faculty member under whose supervision the paper was written.

The following awards are open to seniors and middlers:

An essay submitted for the following three awards must be signed with an assumed name and accompanied by a sealed envelope containing the name of the author, and presented at the Academic Affairs Office no later than noon on Friday, April 24, 2009.

The Robert L. Maitland Awards in New Testament Exegesis and English Bible

In 1890, Mr. Alexander Maitland, a member of the Seminary's Board of Trustees from 1892 to 1907, established the Robert L. Maitland Award in memory of his father. Maitland was the grandnephew of James Lenox, a major benefactor of the Seminary and a philanthropist whose library, along with that of John Jacob Astor, would become the basis of the New York Public Library. Having been greatly influenced by his father, Robert Lenox Maitland, Alexander Maitland established this award as a lasting tribute to him. Like his son, Robert Maitland served on the Seminary's Board of Trustees, from 1829 to 1831. Tne award is for the best exegesis of a passage of the New Testament. The passage for 2008–2009 must be related to the topic "Christians and Jews in the First Century CE."

The second award will be given for the best essay on an assigned subject in English Bible. The topic for 2008–2009 is "The Bible in Christian Communities." The suggested length of either paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

The John Finley McLaren Award in Biblical Theology

Through a generous gift of Mrs. Margaret McLaren Woods Hodge, an award in biblical theology was established in memory of her father, Dr. John Finley McLaren, Class of 1828. McLaren earned his undergraduate degree from Union College in 1924 and was later awarded an honorary D.D. from Geneva College. He was ordained by the Reformed Presbytery of Caledonia in Hagerstown, Maryland. He served as pastor of the First Associate Reformed Church in Pittsburgh, Pennsylvania, and as supply preacher in Geneva, New York, and Pine Creek, Pennsylvania. He was also a chaplain of the tenth Regiment United States Army Pennsylvania Reserves. McLaren served on the Board of Domestic Missions for the Synods of Pittsburgh, Pennsylvania, and Wheeling, West Virginia. Of his eleven years of service as editor of Christian Magazine, it was said, "Dr. McLaren was an excellent scholar, a sound and well-read theologian, an instructive preacher, and a grateful and forcible writer." The award is based upon the best essay on the assigned subject in biblical theology. The subject for 2008–2009 is "God and the World: Creation and New Creation." Suggested length of the paper is fifteen to twenty-five pages, double-spaced, including footnotes and a selected bibliography.

In 2008 the award was granted to David W. Congdon.

The following award, which is open to seniors, middlers, and juniors, requires an essay.

The Matthew Anderson, Jonathan C. Gibbs, John B. Reeve Award

Created by the Reverend William L. Eichelberger, Class of 1962, the award honors three well-known African American clerics and laypeople. Matthew Anderson attended Oberlin College and Princeton Theological Seminary. Subsequent to gaining his degrees, and forgoing a call to work in Cleveland, Anderson founded Berean Training Institute, a school to provide skills and training for African Americans. Anderson also established a lending club for African Americans, which is one of the oldest continuously operating African American businesses in the United States. Jonathan C. Gibbs was a pastor, educator, and talented politician. He graduated from Dartmouth, and studied at Princeton Seminary for two years with Charles Hodge. Gibbs was ordained in 1856. He served the State of Florida in several capacities: he helped to rewrite the constitution after the Civil War, was the secretary of state from 1868 to 1872, and was superintendent of public instruction. John B. Reeve earned degrees from New York Central College and Union Theological Seminary in New York. After serving for several years as pastor of Lombard Central Presbyterian Church in Philadelphia, he went to Howard University to set up the School of Religion, serving as dean and professor of biblical theology. It is in memory of these great men and their accomplishments that Eichelberger established this award to heighten awareness of the contributions of African American, and also Native American, laypeople and clergy in the life and mission of the Presbyterian Church (USA).

In 2008 the award was granted to Le'Roi L. Gill.

The following award is open to graduate students, seniors, middlers, and juniors:

The Samuel Robinson Foundation Awards

Through the generosity and vision of Presbyterian layman Mr. Samuel Robinson, a number of awards were created to stimulate interest in the Westminster Shorter Catechism. Upon the ground of his personal experience, Robinson believed that there is no single statement of Christian doctrine more admirably suited to challenge the thought of young people about the basic truths of the Christian religion than the Westminster Shorter Catechism. For the year 2008–09 up to eight awards will be granted to any student who has passed both an oral examination on the text and a written examination on the text and interpretation of the Westminster Shorter Catechism. A student may receive an award through the Robinson Foundation only once during his or her period of study at the Seminary.

In 2008 the award was granted to Shauna K. Hannan, Ross Lang, Jesse Skiffington, and Shannon Smythe.

The following awards are open to seniors, middlers, and juniors:

The Robert E. Speer Award in College Ministry

This award was established in 1998 by the Reverend Dr. Robert K. Kelley, Princeton Seminary Class of 1948 and a professor at Fullerton College in Fullerton, California, and honors one who inspired hundreds of college students to serve in the Student Volunteer Movement and in Presbyterian missions. Speer earned his M.A. from Yale University and was awarded an honorary D.D. by the University of Edinburgh. He served as secretary for the Presbyterian Board of Foreign Missions and in 1927 was elected moderator of the General Assembly of the Presbyterian Church. "Under him the foreign mission field developed from the pioneer state into a great civilizing force." (Time magazine, 1924)

In 2008 the award was granted to Adam B. Walker Cleaveland.

The George E. Sweazey Award

Through a gift from the estate of Ms. Ruby M. Cheek, this award was established in 1996 to honor the memory of Dr. George E. Sweazey, Princeton Seminary Class of 1930. Sweazey earned his Ph.D. from Frederick Wilhelm University in Berlin, Germany, and was ordained by the Presbytery of Newark, New Jersey, in 1932. After serving as assistant pastor of Old First Church in Newark, he served several churches as pastor, including the Second Presbyterian Church in Danville, Kentucky, Tyler Place Presbyterian Church in St. Louis, Missouri, Huguenot Memorial Church in Pelham Manor, New York, and Webster Groves Presbyterian Church in Webster Groves, Missouri. Sweazey was the Francis Landey Patton Professor of Homiletics at Princeton Theological Seminary from 1970 to 1975 and a guest professor at Rhodes University in Grahams Town, South Africa. He served as secretary of the Presbyterian Church's Board of National Missions, and as moderator of the General Assembly of the United Presbyterian Church in 1969.

In 2008 the award was granted to Eun Bee Ham.

The following awards are open only to seniors:

The Asian American Ministry Award

Created by the Korean alumni/ae of Princeton Theological Seminary under the leadership of Dr. Samuel D. Kim, Class of 1971, this award is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to and have a creative vision for ministry in an Asian American context.

In 2008 the award was granted to Esther S. Yang and Eun Bee Ham.

The Samuel Wilson Blizzard Memorial Award

Through the generosity of former students, colleagues, and friends, this award was established in 1976 in memory of the Reverend Samuel Wilson Blizzard Jr., Class of 1939. An influential sociologist, Blizzard earned both his Bachelor of Theology and Master of Theology degrees from Princeton Theological Seminary, and his Ph.D. from Cornell University. After his ordination in 1939, he was the assistant pastor at the First Presbyterian Church in Roselle, New Jersey, pastor of Chestnut Grove Church in Baldwin, Maryland, and a stated supply pastor in Ashland, New Jersey. Blizzard taught sociology at Wooster College and Pennsylvania State University, where he was also the administrative director for the Social Science Research Center. He was also a visiting professor of social science at Union Theological Seminary in New York, and directed the Ministry Training Project at the Russell Sage Foundation before joining the Princeton Theological Seminary faculty in 1957. At the time of his death in 1976 he was the Maxwell M. Upson Professor of Christianity and Society Emeritus at the Seminary.

In 2008 the award was granted to Rachel A. Pedersen.

The Wilbur R. and Mae Closterhouse Award in Church History and Pastoral Ministry

The Reverend Dr. Wilbur R. Closterhouse (Class of 1941) combined outstanding leadership in the Church with a love of scholarship; his ministry was characterized by a strong emphasis on the history of the church. Congregations in Ohio, Indiana, Illinois, and Michigan benefited from the intersecting of pastor and teacher in Dr. Closterhouse's service to Christ. Through the generosity of Reverend Dr. Closterhouse and Mae, his wife, this award honors a graduating student; the senior must demonstrate great promise for pastoral ministry with an education experience marked with significant proficiency in church history.

This award will be granted for the first time in 2009.

The Friar Club Award

Through the generosity of alumni of the Friars Club, this award was established in 1977. The Friars Club was a Princeton Theological Seminary eating club established in 1892 whose mascot was an English bulldog named Friar Tuck. The members took all daily meals together and conducted weekly social activities. They were known to associate with noteworthy people over their evening repast, including then-president of Princeton University Woodrow Wilson. The house at 22 Dickinson Street became the club's permanent home in 1905. An alumni organization was established in 1901 to help with finances and assure the club's continuation. In 1952 all Seminary eating clubs were disbanded. The Alumni Friars, however, continued their organization and fraternization, establishing this award in memory of the club that brought them together as lasting friends.

In 2008 the award was granted to Rachel A. Pedersen.

The John T. Galloway Award in Expository Preaching

Established in 1971 in honor of the Reverend Dr. John T. Galloway, Class of 1933, this award is given to a senior who has shown great aptitude in the area of homiletics. Galloway was pastor of Wayne Presbyterian Church in Wayne, Pennsylvania. He was also a visiting lecturer at Princeton Seminary, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

In 2008 the award was granted to Sarah A. Johnson and Anne W. Stewart.

The Aaron E. Gast Award in Urban Ministry

In 1986, the Aaron E. Gast Fund for Urban Ministry was established through the Presbyterian Church (USA) Foundation, with the income to go to Princeton Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, Class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Gast had an impressive ministry in urban pastorates, most notably as pastor of the First Presbyterian Church of Germantown in Philadelphia, Pennsylvania. A former dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Gast retired as chairman of the Presbyterian Church (USA) Foundation in 1990.

In 2008 the award was granted to Le'Roi L. Gill.

The Mary Long Greir-Hugh Davies Award in Preaching

In 1923, the Synod of Pennsylvania, by a gift to the trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more awards in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." These two gifts were combined to establish this award.

In 2008 the award was granted to Margaret E. McDowell, Elizabeth M. Michael, and Andrew J. Willis.

The Graduate Study Fellowship for the Parish Pulpit Ministry

The Graduate Study Fellowship for Parish Pulpit Ministry is a fellowship for study overseas. This fellowship is granted to a senior who is committed to pulpit and to parish ministry. Homiletic talent, academic performance, and strength of character are considered for this award.

In 2008 the award was granted to Abigail S. Visco.

The John Havran Award in Christian Education

Doris Havran, Class of 1985, established this award in Christian education in honor of her husband. Throughout their lives, they were nourished in faith by teachers who led them to a deeper life in Christ. This gift recognizes the people who by word and deed helped to form and inspire their lives as disciples of Christ.

In 2008 the award was granted to Eric D. Rhoda.

The Edler Garnet Hawkins Memorial Award for Scholastic Excellence

Through the generosity of friends and former parishioners, this award has been established in memory of the Reverend Dr. Edler G. Hawkins, who was pastor of St. Augustine Presbyterian Church in Bronx, New York, for more than thirty years, and was active in the Bronx community, responding to concerns in its increasingly diverse neighborhood. He served on his denomination's Council for Race and Religion and on the Presbyterian Economic Development Corporation. In 1958 he was elected moderator of the Presbytery of New York, and served for two years. He was named vice moderator of the General Assembly in 1960 and moderator in 1964, and was the first African American to hold all three moderatorial positions. Hawkins joined the Princeton Theological Seminary faculty in 1971 as professor of practical theology and coordinator of black studies.

In 2008 the award was granted to Shaun Jerry Lee.

The Seward Hiltner Award in Theology and Personality

The Seward Hiltner Award in Theology and Personality was made possible by the gifts of friends and graduates of the Seminary. It honors Seward Hiltner, who taught at Princeton Seminary from 1961 to 1980 as professor of theology and personality. A prolific scholar for decades in the fields of pastoral and practical theology, Hiltner, through the publication of ten books and the teaching and mentoring of countless students, strongly influenced the development of those disciplines in the United States and abroad. He graduated from Lafayette College and received his doctorate from the University of Chicago, and served as consultant to many institutions, including the Menninger Foundation and the University of Pennsylvania School of Medicine.

In 2008 the award was granted to Melissa D. Haupt.

The Jagow Awards in Homiletics and Speech

Through the generosity of Mr. Charles H. Jagow, an officer of the Metropolitan Life Insurance Co., the Jagow Family Fund was established. Jagow won a prize in oratory from the University of Wisconsin while pursuing his undergraduate studies there, an award that sparked his lifelong interest in preaching and communication. He began his association with Princeton Seminary after being referred to the institution by the United Presbyterian Foundation, to whom he was also a generous donor.

In 2008 the award was granted to Ryan Bonfiglio, Courtney L. Clayton, Robert A. Felix, and Jonathan P. Land.

The Gerald R. Johnson Memorial Award in Speech Communication in Ministry

This award was established in memory of the Reverend Gerald R. Johnson, Class of 1943. Recognized for his congregational and denominational leadership, he was named a Sagamore of the Wabash, Indianapolis, the highest citizen's honor available in Indiana. As a lifelong poet he composed lyrics for several works of commissioned and published religious music.

In 2008 the award was granted to Daniel J. Carter.

The Robert K. Kelley Memorial Award in Youth Ministry

The Reverend Dr. Robert K. Kelley (Class of 1948) provided outstanding leadership to the church during nearly forty years of ministry; he emphasized encouraging youth through his ministries in New Jersey, Pennsylvania, and California. He also offered his gifts as professor at Fullerton College, California. This award is established by Dr. Dolores Kelley in honor of her husband; it is awarded annually to a graduating M.A. or M.Div who demonstrates great promise for youth ministry marked by the enthusiastic leadership for which Dr. Kelley was known.

This award will be granted for the first time in 2009.

The Bryant M. Kirkland Award for Excellence in Practical Theology

This award was endowed in 1989 by Mr. and Mrs. George B. Beitzel, in honor of the Reverend Dr. Bryant M. Kirkland, in appreciation of his twenty-five year ministry at the Fifth Avenue Presbyterian Church in New York City. Kirkland, Princeton Seminary Class of 1938, served pastorates at the First Presbyterian Church in Willow Grove, Pennsylvania, the Narberth Presbyterian Church in Narberth, Pennsylvania, the First Presbyterian Church in Haddonfield, New Jersey, and the First Presbyterian Church in Tulsa, Oklahoma, before being called to Fifth Avenue. He was elected to the Seminary Board of Trustees in 1957 and served as president of the Board from 1973 to 1979. He taught preaching as a visiting professor at Princeton Seminary and preached numerous times in the pulpit of Miller Chapel.

In 2008 the award was granted to Abigail S. Visco.

The C. Frederick and Cleta R. Mathias Memorial Award in Worship and Pastoral Ministry

This award was established and endowed in 1999 by the Westminster Presbyterian Church of Wilmington, Delaware, in honor and memory of the Reverend Dr. C. Frederick Mathias and Mrs. Cleta Mathias, who were tragically killed during their ministry at Northminster Presbyterian Church in Indianapolis. Frederick Mathias, Class of 1957, was pastor of the First Presbyterian Church of York, Pennsylvania, the First Presbyterian Church in West Chester, Pennsylvania, Westminster Presbyterian Church, and Northminster Presbyterian Church. He ministered in these churches for nearly forty years. His ministry was characterized by a strong emphasis on the worship life of the congregation. Cleta Mathias was an active and energetic member of the church, and felt it was her special ministry to help the elderly of the church feel loved and included.

In 2008 the award was granted to Emily K. Krause.

The Robert Boyd Munger Award in Youth Ministry

Through the generosity of friends, this award was established in 1986 to honor the Reverend Dr. Robert Boyd Munger, Class of 1936 and alumni/ae trustee of the Seminary from 1967 to 1970. It honors a person who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry.

In 2008 the award was granted to Eric D. Rhoda.

The Thomas A. and Alma Neale World Mission and Evangelism Award in Speech Communication in Ministry

Through the generosity of Dr. G. Robert Jacks, Class of 1959, associate professor of speech and communication at Princeton Seminary, this award was established in memory of his grandparents, Thomas A. and Alma Neale. Jacks earned his undergraduate degree from the University of Michigan and his Ph.D. from Columbia University. He was ordained by the Presbytery of Indianapolis, Indiana, in 1959. He served as assistant pastor of the First Presbyterian Church in Medford, Oregon, pastor of the First Presbyterian Church in Wyandotte, Michigan, and assistant pastor of the First Presbyterian Church in Indianapolis, Indiana, before beginning his teaching career at the Seminary in 1967.

In 2008 the award was granted to Mansour Khajehpour.

The Arthur Paul Rech Memorial Award in Theology and Pastoral Ministry

In 1990, Seminary trustee Jean May Rech established an award in memory of her husband, the Reverend Dr. Arthur Paul Rech, Class of 1945. Together, Dr. and Mrs. Rech began the Young Life Ministry in Chester, Pennsylvania, and in Los Angeles, California. Later, Paul Rech was a field director for Young Life in Los Angeles. The couple also opened the Rech Marriage, Family, and Child Counseling Services in Brentwood, California.

In 2008 the award was granted to Pamela J. Masten.

The Charles J. Reller Abiding Memorial Fund Award

The Neshaminy-Warwick Presbyterian Church in Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation who gave unstintingly of their time and talent in leadership to their church and community.

In 2008 the award was granted to Sarah E. Watermulder.

The George L. Rentschler Award in Speech Communication

Through the generosity of the Reverend George L. Rentschler, Class of 1941, this award was established in the area of speech communication. Rentschler served several congregations, including the First Presbyterian Church in Ripley, New York, the First Presbyterian Church in Ashland, New Jersey, the First Presbyterian Church in Birmingham, Michigan, the First Presbyterian Church in Ionia, Michigan, and the Presbyterian Church of Sheboygan, Wisconsin. He also served as chaplain of the Anclote Psychiatric Hospital in Tarpon Springs, Florida, and later became a consultant for chaplain services.

In 2008 the award was granted to Nicholas S. Preuninger.

The John Alan Swink Award in Preaching

Mr. and Mrs. Sylvan S. Swink created this award in memory of their son, John Alan Swink, a member of the Princeton Seminary Class of 1952. It was subsequently endowed by John's sister, Mrs. William Sieber, and her husband.

In 2008 the award was granted to Kimberley S. Copeland and Fernando Rodriguez.

The Jean Anne Swope and James L. Mechem Award in Christian Ethics

This award was established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of two of their former pastors, the Reverend Jean Anne Swope, an alumna in the Class of 1972, and the Reverend James L. Mechem, an alumnus in the Class of 1958. Swope earned her undergraduate degree from Muskingum College in Ohio. She was ordained by the Presbytery of Utica, and began serving as assistant pastor of the Presbyterian Church in New Brunswick, New Jersey. She was the interim executive for the Presbytery of Utica and executive director of a retreat center. Mechem earned his undergraduate degree at Monmouth College, Illinois, and his Master of Sacred Theology degree from Mt. Airy Lutheran Theological Seminary in Pennsylvania. He was ordained by the Presbytery of Lehigh, Pennsylvania. Mechem then became pastor of Lockridge Church in Alburtus, Pennsylvania. He also served the Presbyterian Church in Pennsylvania and New Jersey as well as New York. Mechem was an associate general director Vocation Agency, General Assembly, PCUSA.

In 2008 the award was granted to Bryant M. Anderson.

The David B. Watermulder Award in Church Leadership

In January 1990, the Seminary Board of Trustees announced the establishment of an award in honor of the Reverend Dr. David B. Watermulder, Class of 1945 and pastor emeritus of Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania. Watermulder served as pastor and head of staff of Presbyterian congregations in Hightstown, New Jersey, Watertown, New York, and Oak Park, Illinois, before being called to Bryn Mawr in 1962. The award is in recognition of his outstanding leadership in the church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991.

In 2008 the award was granted to Isaac D. Curry.

The David Allan Weadon Award in Sacred Music

Through the generosity of David MacPeek, M.D., and the Princeton Seminary Class of 1996, this award was established in memory of Dr. David Allan Weadon, the Seminary's former C.F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. Weadon was an accomplished musician who earned both his B.A. and M.A. from Westminster Choir College, before earning his Ph.D. in liturgical studies from Drew University. His career as a musician included serving as assistant organist of the Fifth Avenue Presbyterian Church in New York City, associate chapel organist and assistant director of choral activities at Duke University, and university organist and assistant director of the Glee Club and Chapel Choir at Princeton University. He conducted numerous benefit concerts, and his presentation of *The Crucifixion* by Sir John Stainer was broadcast annually on WNCR in New York City.

In 2008 the award was granted to Rebecca Jordan Heys.

The Kenyon J. Wildrick Award

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of the church's pastor, the Reverend Kenyon J. Wildrick, Princeton Seminary Class of 1958. Wildrick attended Trinity College for his undergraduate education and was ordained by the Presbytery of Morris and Orange in New Jersey.

In 2008 the award was granted to Shaun Jerry Lee.

The following awards are open to seniors or middlers:

The Edward A. Dowey Jr. Award for Excellence in Reformation Studies

Following their fiftieth anniversary celebration in 1993, members of the Class of 1943 founded this award to honor their classmate Dr. Edward A. Dowey Jr. in recognition of his distinguished thirty-one-year teaching career at Princeton Theological Seminary. Dowey, who taught at the Seminary from 1957 to 1990, was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. He also chaired the Special Committee of the General Assembly of the Presbyterian Church that compiled the Book of Confessions and that drafted The Confession of 1967.

In 2008 the award was granted to David W. Congdon.

The Robert Goodlin Award

Through the generosity of family and friends, this award was established in memory of Robert Paul Goodlin, a member of the Princeton Seminary Class of 1961.

In 2008 the award was granted to Andrew J. Willis.

The Henry James Sr. Award

Established in 2002 by Dr. Donald Capps of the Seminary faculty, the Henry James Sr. Award is awarded to a student whose work reflects the inquiring spirit of Henry James Sr., and the regard for psychological awareness and complexities for which his illustrious sons, psychologist-philosopher William James and novelist Henry James, are famous. Henry James Sr. attended the Seminary from 1835 to 1837, never completing the final year of his theological education. Throughout his life he continued to reflect on themes that derived from his theological education, including creation and redemption, conscience and evil, and the nature of the true church.

In 2008 the award was granted to Justin P. Farrell.

The David Hugh Jones Award in Music

Through the generosity of former members of the Princeton Seminary Choir, an award was established in honor of Dr. David Hugh Jones, professor of music, who taught at the Seminary from 1934 until his retirement in 1970. Jones studied at the American Conservatory in Fontainebleau, France, and was a Fellow of the American Guild of Organists. Before bringing his talents to Princeton Seminary, he taught composition and organ at Westminster Choir College. At Princeton Seminary he was the Miller Chapel organist and choir director and founded the Touring Choir, whose travels took them to Cuba, Canada, Mexico, Colombia, Venezuela, and the Caribbean Islands, as well as throughout the United States.

In 2008 the award was granted to Melissa D. Haupt.

The Frederick Neumann Award for Excellence in Greek and Hebrew

Through the generosity of the late Dr. Edith Neumann, this award was established in memory of her husband. Ordained to the British Congregational Ministry in Britain, Frederick Neumann worked as a missionary in Haifa until Israel became a nation, and then his work with postwar refugees took him to New York City, where he became a pastor of the Brunswick Avenue Congregational Church in Brooklyn. He later taught Old Testament at Hartford Seminary.

In 2008 the award was granted to Jason P. Tucker.

The following awards are open only to middlers:

The Covin Award in Youth Ministry

Through the generosity of Mr. and Mrs. David Covin, the Covin Award in Youth Ministry was established in 2000 to recognize outstanding students who are preparing for youth ministry in service to Christ's church. This gift grew out of the donors' experiences in the church as youth and young adults. Beth and David Covin moved to Princeton in 2000 and sought out Princeton Theological Seminary as a place to further their support of youth ministry, having previously given to churches and universities to jump start programs for youth and children. They are committed to helping to train and equip pastors who delve into this most important task of reaching out to youth.

In 2008 the award was granted to Erin Heisler.

The Henry Snyder Gehman Award in Old Testament

Established through the generosity of the Reverend Dr. Robert E. Hansen, Class of 1943, the Henry Snyder Gehman Award in Old Testament honors a distinguished biblical scholar and member of the Seminary faculty. Having graduated from Franklin Marshall College with an M.A. and the University of Pennsylvania with a Ph.D., Gehman spent several years teaching Greek and Latin at high schools in Philadelphia. He earned his Master of Sacred Theology from the Divinity School of the Protestant Episcopal Church in Philadelphia. He was ordained in the Reformed Church in the United States, and was organizer and pastor of the Tabor Church in Philadelphia. Continuing to feel a strong call to teach, Gehman became an instructor of Semitic languages at Princeton University, then came to Princeton Theological Seminary in 1930, where he taught New Testament Greek, Old Testament, and Old Testament literature. He retired in 1958 as the William Henry Green Professor of Old Testament Literature.

In 2008 the award was granted to Ryan Bonfiglio.

The Archibald Alexander Hodge Award in Systematic Theology

Through the generosity of Mrs. Margaret McLaren Woods Hodge, this award was established in 1907 in memory of her husband, the Reverend Archibald Alexander Hodge. The son of Charles Hodge and Sarah Bache, A.A. Hodge, Class of 1847, was named for the famous Archibald Alexander, a teacher and colleague of his father. He attended Princeton University (Class of 1841) and then Princeton Seminary, where he stayed for four years, two as a student and two as a tutor. He served as a foreign missionary, then as a pastor, and taught didactic and polemic theology at Western Theological Seminary in Allegheny, Pennsylvania. When his father became ill he moved to Princeton and took over the chair of didactic and polemic theology at the Seminary that his father had occupied. He was honored with a D.D. from Princeton University in 1862 and an LL.D. from Wooster College in 1876, both while teaching at the Seminary. Hodge became a trustee of the Seminary in 1881 and was considered one of the greatest pulpit orators in the nation.

In 2008 the award was granted to Peter A. Kline.

Jagow Scholarship in Preaching

Through the generosity of Mr. Charles H. Jagow, the Jagow Family Fund was established in 1977, a fund that provides for two prizes awarded to seniors in the area of speech and communications. Believing, however, that teaching, training, and encouraging good preaching and good delivery was of utmost importance earlier in a student's program, in 1992 Charles Jagow established the Jagow Scholarship in Preaching to be awarded to a middler.

In 2008 the award was granted to David P. Berge, Lydia P. Casey, Brian C. Griswold, Joy L. Klingeman, Samuel F. Olson, Amelia A. Stuckey, Darren O. Sumner, and David W. Wright.

The Raymond Irving Lindquist Fellowship in the Parish Ministry

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, Class of 1933, for many years a trustee of the Seminary and pastor of the Hollywood First Presbyterian Church, is given to a rising senior for a commitment to parish ministry. Lindquist attended Wheaton University and Princeton University before earning his Bachelor of Theology from Princeton Seminary. While attending the Seminary, he was awarded the Hugh Davies Prize and the Erdman Bible Prize, and was a Zwemer Fellow in Comparative Religion. He was ordained by Morris and Orange Presbytery in New Jersey and went on to serve the First Presbyterian Church of Orange before becoming pastor of Hollywood First Presbyterian Church. Lindquist was a visiting professor of homiletics at Bloomfield Seminary. He was also a visiting lecturer at many institutions around the world, president of the Board of National Missions for the United Presbyterian Church, and vice president of the Templeton Foundation.

In 2008 the award was granted to Byron L. Benton and Jason P. Tucker.

The Edward Howell Roberts Scholarship in Preaching

Through the generosity of Mr. George M. Dunlap Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, established an annual scholarship in memory of Edward Howell Roberts, Princeton Seminary Class of 1923. Roberts spent many years at Princeton Seminary as an instructor in systematic theology, professor of homiletics, secretary of the faculty, and dean of the Seminary.

In 2008 the award was granted to Samuel C. Schaar and Semaj Y. Vanzant.

The Benjamin Stanton Award in Old Testament

In 1890, the Reverend Horace C. Stanton, D.D., Princeton Seminary Class of 1873, established the Benjamin Stanton Award in memory of his father, a member of Princeton Seminary's Class of 1815. After his ordination by New Brunswick Presbytery, Stanton faithfully served as pastor of several churches, including Hudson Presbyterian Church in Hudson, New York, the First Presbyterian Church of Columbia, New York, Congregational Church in Bethlehem, Connecticut, and Hanover Church in Prince Edward County, Virginia. Stanton was also a lecturer at Union Theological Seminary in New York City.

In 2008 the award was granted to Katherine J. Elliott.

The William Tennent Scholarship

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, established a scholarship in the name of their first pastor, William Tennent, who came to America with his wife, four sons, and daughter in 1718. Already an ordained minister in the Episcopal Church of Ireland, he was received as a minister by the Synod of Pennsylvania, eventually settling near "the forks of the Neshaminy," where he began the Neshaminy Church. Shortly after building his own house, he constructed a small school, which would later be known as the "Log College." The origins of sixty-three universities, including Princeton University, can be traced back to the influence or work of the men William Tennent taught at his school.

In 2008 the award was granted to Ryan S. Timpte and Matthew P. Wrzeszcz.

The E.L. Wailes Memorial Award in New Testament

Created by a gift from the estate of the Reverend George Handy Wailes, D.D., Princeton Seminary Class of 1897 and a visiting professor of Hebrew at the Seminary from 1929 to 1937, this award was established in 1968 in honor of his father, Ebenezer Leonard Wailes. George Handy Wailes graduated from Princeton University in 1894 before attending Princeton Theological Seminary. He was a professor of Greek at Ursinus College, professor of Hebrew at Temple University, and professor of Hebrew and Greek at the Reformed Episcopal Theological Seminary. Wailes was a minister of the Scots Church in Philadelphia, Pennsylvania, and stated supply of Calvary Presbyterian Church in Highland Park, Pennsylvania.

In 2008 the award was granted to Allison J. Young.

Except where an essay is required, the inclusion of an award in the descriptive paragraphs above does not constitute an assurance of its availability during the year 2008–2009.

Senior Class Fellowships

Six fellowships have been established in the Seminary for the pursuit of advanced study in theology.

In 1879 Mr. George S. Green of Trenton, New Jersey, established the first fellowship for the encouragement of advanced study in Old Testament literature. A decade later, the alumni of the Seminary contributed a fund for a fellowship in New Testament studies.

Over the years, gifts from Mrs. Elizabeth Robertson of New York City (1891) Professor William Henry Green, D.D., LL.D. (1900), and Mrs. Mary W. Winthrop of New York City 1905) enabled the Seminary Trustees to create and maintain three fellowships. Monies from the Samuel Robinson Foundation expanded the fellowships available to M.Div. students to six areas: Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules and guidelines:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.
2. The candidate must indicate, no later than April 1, 2009, to the Office of Academic Affairs the intent to submit a thesis in competition along with the specified area in which the thesis is to be considered.
3. The candidate must present a thesis written for regular academic credit in a specified field. Guidelines for writing such a thesis are available from the Office of Academic Affairs. A copy of the thesis without grade or other markings, and showing the name(s) of the professor(s) under whose direction it was written, must be delivered to the Office of Academic Affairs by noon on Friday, April 24, 2009.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this seminary or in some other approved graduate institution. He or she shall submit a program to the registrar for approval and subsequently shall make to the registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the registrar. A fellowship must be used within five academic years.

The Senior Fellowship in Old Testament

Established through the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

In 2008, the fellowship was awarded to Anne W. Stewart.

The Senior Fellowship in New Testament

Established through the Alumni Foundation, the Archibald Robertson Scholarship, and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in History

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

In 2008, the fellowship was awarded to David R. Komline.

The Senior Fellowship in Theology

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

In 2008, the fellowship was awarded to Han-Luen Kantzer Komline.

The Senior Fellowship in Practical Theology

Established through the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

The Senior Fellowship in Religion and Society

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

Summary of Students, 2007–2008

Visiting Scholars	30
Candidates for the Doctor of Philosophy Degree, Enrolled	38
Candidates for the Master of Theology Degree, Enrolled	34
Candidates for the Master of Divinity Degree	394
Senior Class	134
Middler Class	132
Junior Class	128
Candidates for the Extended Master of Divinity/ Master of Arts Degree	30
Fourth Year	8
First to Third Year	22
Candidates for the Master of Arts (Education) Degree	15
Senior Class	6
Junior Class	9
Candidates for the Master of Arts (Theological Studies) Degree	6
Special Students	5
Total Regular Resident Students	515
Unclassified Students Enrolled for Credit	11
Post-Resident Doctor of Philosophy Candidates	82
Doctor of Ministry Candidates	54
Total Active Enrollment	**669**

Degrees Conferred in 2008

Doctor of Philosophy degree	20
Doctor of Ministry degree	13
Master of Theology degree	28
Master of Divinity degree	144
Master of Arts (Theological Studies) degree	3
Master of Arts (Christian Education) degree	13
Total number of degrees granted	221
Total number of graduates	**215**

Activities and Special Lectureships 2008–2009

Student Government

Visit www.ptsem.edu/About/campus_life.php for more information about student government, or see the 2008–2009 *Handbook*.

Koinonia

Visit www.ptsem.edu/About/campus_life.php for more information about Koinonia.

Special Lectureships

Nine lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

These lectureships are:
The Stone Lectureship
The Students' Lectureship on Missions
The Warfield Lectureship
The Reverend Alexander Thompson Memorial Lecture
The Frederick Neumann Memorial Lecture
The Donald Macleod Preaching Lectureship
The Toyohiko Kagawa Lectureship
The Abraham Kuyper Lecture and Prize for Excellence in Reformed Theology and Public Life
The Sang Hyun Lee Lectures on Asian American Theology and Ministry

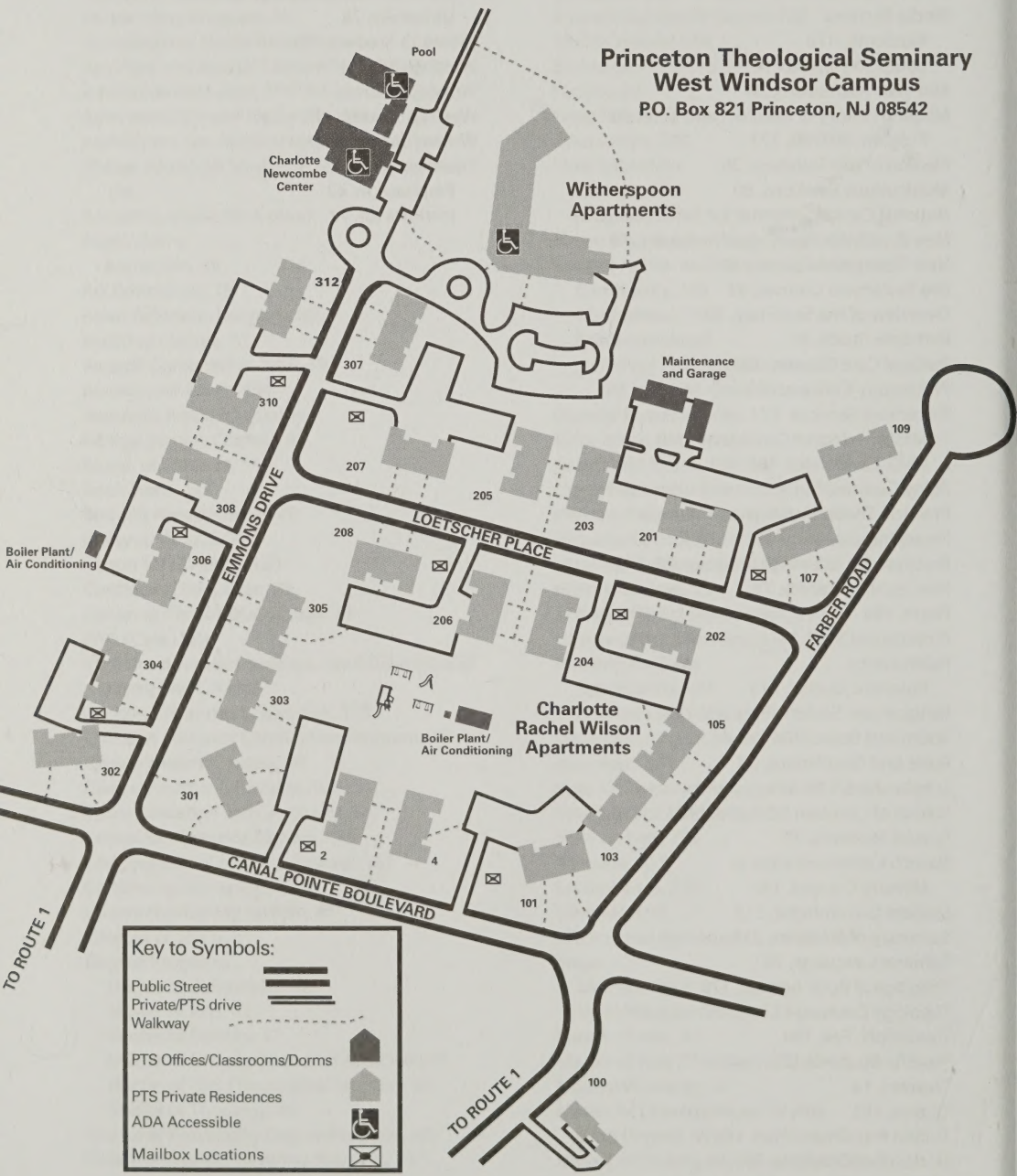
For more information about the endowment of the lectureships, current lecturers, times, and locations, visit http://www.ptsem.edu/lectureships/index.php.

INDEX

Academic Calendar, 8
Academic Services, Media Lab, 178
Accelerating Program, 40
Accreditation, inside front cover
Activities and Special Lectureships, 213
Additional Resources, 176
Administration and Professional Staff, 16
Admissions, see Applications
African American Studies in Ministry Program, 169
Annuities, inside back cover
Applications
  Admission, 35
Art Exhibitions, 75
Asian American Program, 80
Auditing Classes, 70
Awards Conferred in 2008, 194
Awards and Prizes, 194
Bequests, inside back cover
Biblical Studies Courses, 83
Board, of Trustees, 14
Book Store, 179
Breadth Requirements, 40
Campus Maps, 2, 214
Center for Children, 180
Continuing Education, 75
Center of Theological Inquiry, 79
Child Care, 180
Christian education courses, see Education and Formation Courses
Christian Education, School of, 175
Christian Educator Certification Program, 75
Church History Courses, 99
Clinical Pastoral Education, 167
Communication with Seminary, 11
Computer Resource Centers, 179
Congregational Ministry Courses, 131
Continuing Education, 75
Course Numbering System, 81
Courses of Study, 81
Degree Programs
  Doctor of Philosophy, 48
  Master of Arts, 42
  Master of Divinity, 37
  Master of Divinity/Master of Arts Dual, 41
  Master of Arts (Theological Studies), 43
  Master of Theology, 45
Doctor of Philosophy Degree Program, 48
Doctoral Research Scholars Program, 72
Doctrinal Theology Courses, 118
Ecumenics Courses, 109
Education and Formation Courses, 132
Educational Media Center, 178
Ethics Courses, 114
Exchange Programs, International, 70
Faculty, 23
Fees, 182
Fellowships, 209
Field Education
  Courses, 153
  Program, 166
Financing Your Seminary Program, 188
Federal Aid for M.Div., M.A., Dual-degree
  Candidates, 188
  Institutional, 190
  Denominational
    Aid for Ph.D. Candidates, 191
    Aid for Th.M. Candidates, 191
General Requirements, 153
Gifts, inside back cover
Grants and Loans, 188, 189
Greek Placement Examination, 38
Hebrew Placement Examination, 38
Hispanic/Latino(a) Leadership Program, 76
Hispanic Theological Initiative, 79
History Courses, 99
History of Religions Courses, 110
History of the Seminary, 31
Housing Facilities
  Apartments, 184
  Dormitories, 185
Institute for Youth Ministry, 77
Insurance, 184
Inter-institutional Arrangements, 78
International Students, 72
Scholarships, 190
Koinonia, 213
Lectureships, 213
Libraries, 176
Life Income Agreements, inside back
Maps,
  Main Campus, 2
  West Windsor Campus 214
Master of Arts, 42
Master of Arts (Theological Studies), 43
Master of Divinity, 37
Master of Divinity/Master of Arts
  Dual-degree, 41
Master of Divinity/Master of Social Work
  Program, 68

Master of Theology, 45
Meal Plans, 184
Media Services
  Academic, 178
  Educational, 178
Mid-year Admissions, 36
Mission, History of Religion, and Ecumenics
  Program (MEHR), 171
Mission of the Seminary, 30
Multicultural Relations, 80
National Capital Semester for Seminarians, 69
New Brunswick Theological Seminary, 78
New Testament Courses, 89
Old Testament Courses, 83
Overview of the Seminary, 30
Part-time Study, 40
Pastoral Care Courses, 138
Philosophy Courses, 113
Placement Services
  Master's-degree Candidates, 180
  Ph.D. Candidates, 180
Polity Courses, 154
Practical Theology Courses, 131
Preaching Courses, 145
Presbyterian Exchange Program, 70
Princeton University, 78
Prizes, 194
Professional Staff, 16
Publications
  Koinonia Journal, 213
Religion and Society Program, 172
Room and Board, 184
Rules and Regulations, 73
Scholarships, 190, 191
School of Christian Education, 175
Special Students, 70
Speech Communication in
  Ministry Courses, 142
Student Government, 213
Summary of Students, 211
Summer Language, 78
Theological Book Agency, 179
Theology Courses, 113
Transcripts, Fee, 184
Transfer Students, 35
Trustees, 14
Tuition, 182
Tuition Installment Plan, 188
Unclassified Students, 71
Visiting the Campus, 13
Visiting Scholars, 71
Westminister Choir College of Rider
  University, 78
Women's Studies, 170
Worship, 33
Worship Courses, 147
Worship Studies, 170
Writing Center, 181
Youth Ministry
  Emphasis in, 42
  Institute for, 77

cat0809


Princeton Theological Seminary
West Windsor Campus
P.O. Box 821 Princeton, NJ 08542
Pool
Charlotte Newcombe Center
Witherspoon Apartments
Maintenance and Garage
312
307
310
207
205
203
201
109
308
208
LOETSCHER PLACE
107
Boiler Plant/ Air Conditioning
306
EMMONS DRIVE
FARBER ROAD
305
206
202
304
204
303
Charlotte Rachel Wilson Apartments
105
Boiler Plant/ Air Conditioning
302
301
2
4
103
CANAL POINTE BOULEVARD
101
TO ROUTE 1
TO ROUTE 1
100
Key to Symbols:
Public Street
Private/PTS drive
Walkway
PTS Offices/Classrooms/Dorms
PTS Private Residences
ADA Accessible
Mailbox Locations

cat0809

Opportunities to Support Princeton Theological Seminary

Graduates of Princeton Theological Seminary serve the church and the world in ministries where their faith, learning, and leadership influence the lives of thousands of people in congregations, hospitals, schools, and other settings. The Seminary is a strong and accountable institution that educates not only Presbyterian students, but also those from the wider ecumenical family of faith. Princeton Seminary is financially sound, blessed with a long history of gifts that help support the outstanding education offered to its students today. Yet the Seminary cannot rely on the past alone. Your financial support is needed so that the highest quality theological and practical education continues to be available and affordable. Today Princeton provides more than 90 percent of its students with partial- or full-tuition scholarships.

How can you support Princeton Theological Seminary?

Support the Seminary this year with a gift to *The Annual Fund at Princeton Theological Seminary: Stepping Forward in Faith.* Your unrestricted gift of cash, securities, or other property goes to work right away to support a world-class library, community-building technology, practical field education, intentional and regular worship, and supportive student services. Your gift makes it possible for our faculty and staff to work with students from more than twenty countries, the U.S., and Puerto Rico. You may choose to make your gift in honor or in memory of an important person in your life.

Support the Seminary's Future: Leave a Legacy. Designate the Seminary as a recipient of a portion or remainder of your estate or use other planned giving opportunities that best reflect your wishes. The Seminary's Office of Planned Giving can help you determine the best way to make a gift via:

- A Bequest
- A Charitable Gift Annuity
- A Charitable Trust

Support special opportunities at the Seminary. Scholarships, lectureships, and many other designated purposes need your support. Consider making a gift that matches your interests with the mission of the Seminary.
Thank you for supporting theological education at Princeton Seminary.

For more information or to make a gift contact:
Seminary Relations Office
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542
Telephone: 609.497.7756
To give electronically: www.ptsem.edu and click on "How to Make a Gift"

Your gift makes all the difference in our ministry, enabling future generations of students to have access to the same level of educational programs and facilities as do today's students. We hope you will choose the way of giving that is most meaningful to you as you respond to the call to be a steward of God's blessings.